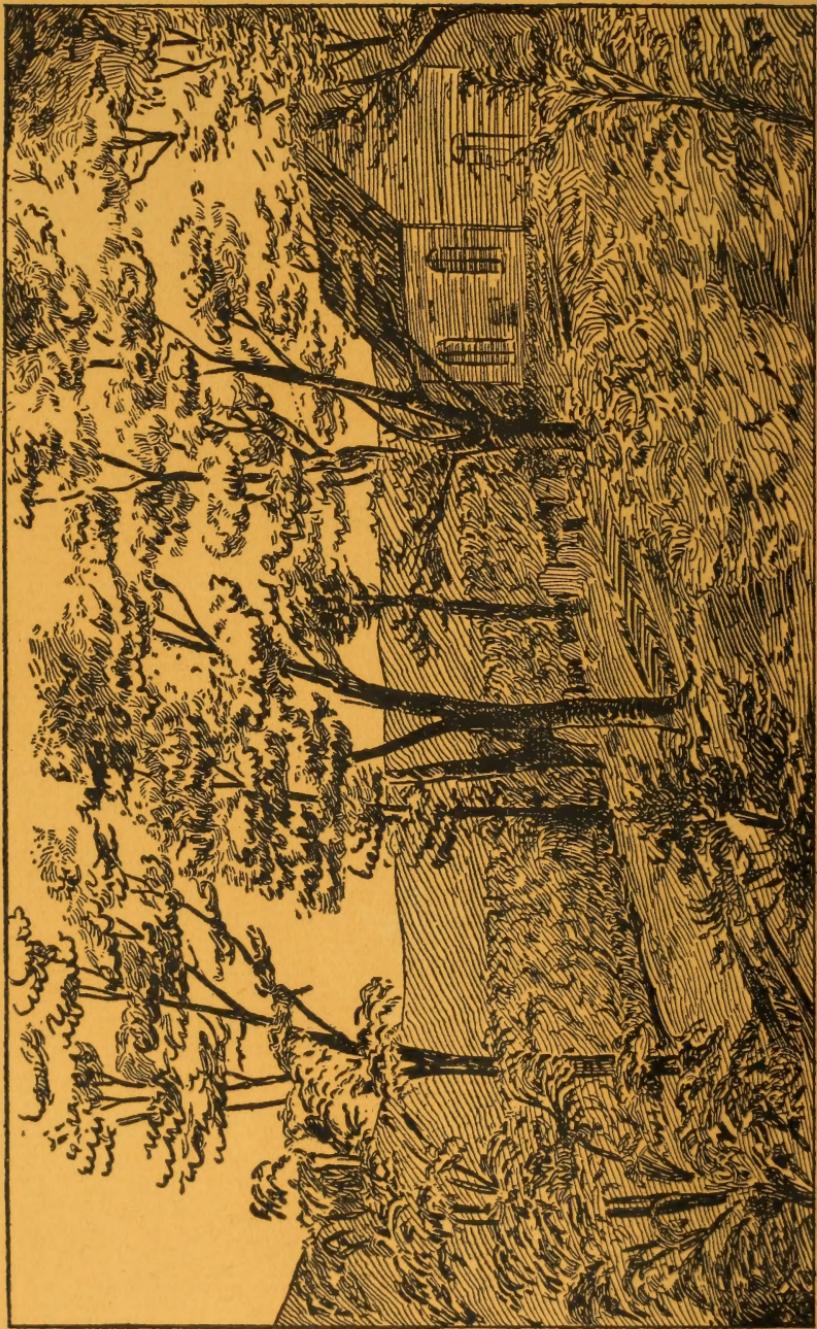


ST. PHILIP'S CHAPEL IN THE HIGHLANDS

(From a drawing by George E. Moore)



HISTORY OF
St. Philip's Church
in the Highlands

GARRISON
NEW YORK

INCLUDING, UP TO 1840, ST. PETER'S CHURCH
ON THE MANOR OF CORTLANDT

BY
E. CLOWES CHORLEY, B. D.

MEMBER OF THE AMERICAN HISTORICAL ASSOCIATION



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TO THE
WARDENS
VESTRYMEN
AND
CONGREGATION
OF
ST. PHILIP'S CHURCH
IN THE HIGHLANDS

INTRODUCTION.

NO apology is needed for writing the history of an American Church founded in the reign of George III. In the diocese of New York there are but fourteen Anglican churches which ante-date the War of the Revolution, and it is of the utmost importance that their records should be permanently preserved. The purpose to tell the story of this Highland parish was inspired by the accidental discovery of some historical notes in the handwriting of the late Hon. Hamilton Fish, LL.D., for many years an honored Church Warden of the parish. Further investigation revealed a wealth of material. We are fortunate enough to possess the minutes of the Vestry from its first recorded meeting of September 1st, 1770—broken only for a few years during and after the Revolution—down to the present day, in addition to which Frederick Philipse, for thirty-seven years clerk and treasurer, kept all important letters and accounts.

It would have been possible to have constructed a narrative history of the parish from these sources without the wealth of quotation which the reader will find in the following pages, but the writer has chosen to allow the

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records to speak for themselves. The arrangement of the chapters consequent upon an association of St. Peter's and St. Philip's in a common life of seventy years has involved some repetition, for which due allowance should be made.

The facts herein set forth have been gleaned from many fields, but, in most cases, authorities are quoted in the notes. Grateful acknowledgment is made of the courtesy of the librarians of Yale and Columbia Universities, the General Theological Seminary and the New York Historical Society; the Rev. Dr. Hart, custodian of the Archives of the General Convention, the Comptroller of the State of New York; Mr. James Nelson, Mr. Franklin Couch and Mr. H. Cammann, Comptroller of the Corporation of Trinity Church, for permission to use the valuable books and manuscripts in their hands, and to Mr. E. H. Virgin for reading the proofs. The Misses Philipse and Miss Van Cortlandt have freely placed the rich treasures of family papers and portraits, so far as they relate to the churches, at our disposal.

Special mention should be made of the valued co-operation of Mr. Stuyvesant Fish, a Vestryman of the parish, who has proved unwearied in his search for material and most accurate in his estimate of its value.

While no effort has been spared to insure accuracy, it is too much to hope that no errors will be discovered. As Robartes wrote in the preface to his work on Tythes in 1613, "Who faulteth not, liveth not; the Printer hath faulted a little; it may be the Author hath ouersighted

Introduction

more," but, with all its imperfections, this modest contribution to the history of a church older than these United States of America is sent forth in the spirit of the words of the Psalmist:

Walk about Sion, and go round about her: and tell the towers thereof. Mark well her bulwarks, set up her houses: that ye may tell them that come after.

G. Clowes Charley
~~Charley~~

The Rectory,
Garrison,
New York.
All Saints Day, 1911.

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CHAPTER I.

THE CHURCH IN THE COLONIES OF AMERICA.

THE Church in America is an integral part of the Holy Catholic Church founded by Jesus Christ, and built upon the foundation of the Apostles and Prophets. Neither the Reformation in England, nor the Revolution in America, severed the chain of her historic continuity.

First upon the ground, she has remained steadfast ever since the founding of the nation. The beginnings of the Church are contemporaneous with the beginnings of the American Colonies; both took root the same day. With the hardy adventurer, seeking fame and fortune in virgin lands, there came the Priest of the Church to conquer the new world for Christ.

Whilst the Church was not permanently planted in Virginia until 1607, occasional services were held at least twenty-eight years before that date. In 1579, on his memorable voyage around the world, Sir Francis Drake arrived on the Pacific coast and anchored in Drake's Bay. The fleet carried its own chaplain, the Rev. Francis Fletcher, and during the stay of about six weeks Fletcher conducted services. To him belongs the honor of being the first Anglican to preach Christ in this broad land.

The first serious attempt to colonize the West was made in 1585 under the direction of Sir Walter Raleigh. One hundred and fifty persons landed at Roanoke, naming the land Virginia, in honor of Queen Elizabeth.

There accompanied the colonists one Thomas Hariot, who was the first missionary to America. During the one year of their stay Hariot, "many times and in every towne where he came, made declaration of the contents of the Bible, and of the chiefe points of Religion, to the natives according as he was able." In 1587 the first native Indian, Manteo, was baptized. One week later there was baptized Virginia Dare, the first white child born in the Colony.

Fourteen years before the Puritan "turned to the new world to redress the balance of the old" an Anglican Church was built at the mouth of the Kennebec river, in what is now the State of Maine, and the minister in charge was the Rev. Richard Seymour, great-grandson of the Duke of Somerset.

The colonists of 1585-7 carried back to England glowing reports of the fertile land and balmy skies of Virginia, and their story appealed to the merchant anxious for new markets, to the statesman burning to annex new lands, and to the Churchman yearning to convert the Indian. A new Company was chartered, to which the Crown granted lands reaching from South Carolina to Nova Scotia. On the 19th of December, 1606, three small ships, commanded by Christopher Newport, set out for the New World. The largest vessel was of one hundred tons burden; the smallest, twenty. After battling with wind and wave for a whole winter they entered Chesapeake Bay, and sailed up the James river about thirty miles and effected their settlement at Jamestown, so named after the English King.

In that bold venture the Church of England took the warmest interest, and Robert Hunt, one of her Priests,

accompanied the adventurers as chaplain. The first act of the colonists on landing was to kneel upon the beach and return thanks to Almighty God for deliverance from the perils of the great deep. Such was the first permanent settlement of the Anglo-Saxon race and the Church of England in America.

The land was covered with virgin forest and peopled with savage and hostile Indians. But, undaunted by either, "Now falleth every man to worke; the Counsell contrive the fort, and the rest cut down trees to make place to pitch the tents; some provide clapboard to relode the ships; some make gardens, some nets." The dual purpose of the settlers must ever be borne in mind. They left home and kindred to extend the bounds of Empire, to find gold and to convert the Indians. Their great hope, admirably stated by Christopher Newport, was that their venture "would tend to the glory of God, his majesties revenue, our countries profit, our owne advantage, and fame to all posterity." Missionary zeal kept pace with commercial enterprise.

Captain John Smith, whom Bancroft calls "the true father of Virginia," happily has left behind a pamphlet entitled, *Advertisement for the Unexperienced Planter of New England*. From that precious record we are able to glean particulars of the earliest provision for public worship, to which the settlers were summoned morning and evening by the roll of the drum.¹ "I have been often demanded by so many how we began to preach the Gospell in Virginia . . . what Churches we had, and

¹ The use of the drum to call the faithful to prayer was common in New England and New York down to the War of the Revolution.

our order of service. When I first went to Virginia, I well remember we did hang an awning (which is an old saile) to three or four trees to shadow us for the service; our walls were rails of wood; our seats unhewed trees. In foule weather we shifted into an old rotten tent, for we had few better, and they came by way of adventure for new." In that primitive structure, on the third Sunday after Trinity, June 21st, 1607, the Holy Communion was celebrated for the first time in Virginia. Thus did those devout Churchmen keep the sacred Feast, and for a while forgot their loneliness and danger as they held mystic communion with "angels, archangels and all the company of heaven."

As the Colony prospered, a new church was erected which is described as "a homely thing, like a barn, set on cratchets, covered with rafters, sod and brush." This served until the settlement was devastated by fire in which Robert Hunt "our preacher, lost all his librarie and all that he had (but the cloathes on his back)," but on the arrival of new stores, "the mariners set aboute a church which they finished cheerfully and in short tyme"—too short indeed—for Captain John Smith tells us "the rain washed it neere to nothing in fourteen days." With the arrival of Lord Delaware in 1610 steps were taken to rebuild the Church, and we are indebted to Strachey, secretary of the Colony, for a description of the new and statelier structure. "The Captaine Generall hath given order for the repairing of the Church, and at this instant many hands are upon it. It is in length three score foote, in breadth twenty foure and shall have a chancell in it of Cedar, and a Communion Table of black Walnut, and all the pewes of Cedar, with fare broad

windows to shut and open as the weather shall occasion: a pulpit of the same wood with a font hewen hollow, like a canu, with two Bels at the West End. It is so cast as to be very light within, and the Lord Governour doth cause it to be kept passing sweete and trimmed up with divers flowers, with a sexton belonging to it."

In due course cedar gave way to red brick, and at Jamestown today there stands an ivy-mantled tower keeping watch and ward over a few weather-beaten grave-stones bearing eloquent witness to the piety and devotion of those few men who planted the Church in the wilderness.

Strachey describes the services in the church. "Every Sunday we have sermons twice a day, and every Thursday a sermon, having preachers which take their weekly turnes. Every morning at ten of the clocke, each man addresseth himself to prayers, and so at foure of the clocke before supper." Pomp and pageant were not absent from the little Colony and Jamestown Church must have presented a gay appearance. "Every Sunday when the Lord Governour and Captaine Generall goeth to Church he is accompanied with all the councell, captaines, other officers and all the gentlemen, with a guard in his Lordship's livery of faire red cloakes, to the number of fifty both on eache side and behind him; and, being in the Church, his Lordship hath his green velvet chair with a cloath, and a velvet cushion spread on a table before him on which he kneeleth; and on each side sit the Councell, captaine and officers, each in their place, and when he returneth home againe, he is waited on to his house in like manner."

The name of the Rev. Robert Hunt should stand high upon the honored roll of the makers of America. Ap-

pointed Vicar of Reculver, in the county of Kent, in 1594, he resigned eight years later to accompany the Colonists in their hazardous venture. It is impossible to exaggerate the debt Virginia owes to his priestly devotion. Before the ships left the English Channel, the old chronicler says, "So many discontents did then arise, and Mr. Hunt, our preacher, was so weake and sicke that few expected his recovery, yet, he, with the greatest of patience and his godly exhortation (but chiefly by his true devoted example) quenched those flames of envie and dissension." After the voyagers had landed, "Many were the mischiefs that daily sprung from their ignorant yet ambitious spirits, and then was the time that godly man, Master Hunt, did his part in healing our strifes, and he went from one to the other with sweet words of good counsell, how that we shall love and forgive our enemies; nay, he used more worldly arguments, pointing out that the welfare of our little band depended chiefly upon our union, for that we were in an unknown land, exposed to the attacks of the hostile natives, and we needed, therefore, all the ties of brotherly love." His arguments prevailed, "for we all loved him for his exceeding goodness, and the next day we all received the Holy Communion together as an outward and visible pledge of reconciliation."

Robert Hunt's apostolic labors were too much for his frail body and he sickened and died, the only recorded reference to the event being that of Purchas who says, "his soule questionless is with God." A fitting epitaph is that of a contemporary writer who said of him, "He was not in any way to be touched with the rebellious humour of a popish spirit . . . but was an honest, religious and courageous divine."

So was the old Church planted in the new land—planted thirteen years before the Pilgrim Fathers landed on Plymouth Rock, and two years before the Dutch came to New Amsterdam.

CHAPTER II.

THE CHURCH IN THE COLONY OF NEW YORK.

IN the year of our Lord, 1609, Henry Hudson, in the ship Half Moon, anchored inside Sandy Hook, and, not long after, cabins, protected by a fort, sprung up on Manhattan Island. A few years later the "Dutch West India Company" was organized, with permission to effect a settlement in America. In 1625 thirty families arrived from the Netherlands, and Manhattan Island was purchased for twenty-four dollars. Within five years the first Dutch Reformed Minister arrived and found fifty communicants. The Dutch remained in peaceful possession until the 8th of September, 1664, when the Duke of York's fleet anchored in the Bay. When the news was carried to Peter Stuyvesant he stormed, swore—and surrendered; New Amsterdam became New York.

With Governor Nicholls came the English Church in the person of a chaplain to the fleet. The various religious bodies dwelt in perfect harmony together, and for thirty years the chaplain conducted services at the chapel within the Fort alternately with the Dutch dominie, and during a portion of that period the Roman Priest also officiated. So matters proceeded until 1693, when, because "Profaneness and Licentiousness had overspread the Province from want of a settled Ministry throughout the same, it was ordained by Act of Assembly that six Protestant Ministers should be appointed therein."

Governor Fletcher interpreted the phrase "Protestant Ministers" to mean of the Church of England as by law established, and in 1697 steps were taken to build a church in New York, and Trinity parish was organized, with Compton, Bishop of London, as Rector at a yearly salary of one hundred pounds. The first Trinity Church, designed to be "the sole and only parish church and churchyard in this our said city of New York," was opened on March 13th, 1698, enlarged in 1737, and destroyed by fire during the War of the Revolution. A contemporary writer describes it as "standing very pleasantly upon the banks of the Hudson River, with a large cemetery on each side, and enclosed in front by a painted paled fence." Its revenue was restricted by Act of Assembly to five hundred pounds, but, the writer remarks, "it is possessed of a farm at the north end of the city, which is lately rented, and will in the course of a few years, it is hoped, produce a considerable income." The first resident Rector of Trinity Parish was the Rev. William Vesey, who served faithfully for fifty years.

When the eighteenth century opened the population of the Province of New York was 25,000, distributed "in Twenty Five towns—ten of them Dutch; the rest English." Long Island is described as "a great place with many inhabitants." For the most part the Dutch were Calvinists, and the English, "some of them Independents, but many of them of no Religion and like wild Indians."

The religious conditions at that time are graphically pictured by the Rev. William Vesey, who writes, in 1697:

Besides this Church (Trinity) and the Chappel in the fort, one church in Philadelphia (Christ Church),

10 *The History of St. Philip's Church*

and one other in Boston (King's Chapel), I don't remember to have heard of one building erected for the public worship of God according to the Liturgy of the Church of England in this Northern Continent of America from Maryland (where the Church was established by a Law of that Province) to the Eastern-most bounds of Nova Scotia, which I believe in length is 800 miles.

Church and State alike were aroused in England by the report of the irreligion in New York. When Lord Cornbury was sent out in 1703 as Governor he was instructed to "take especial care that God Almighty be devoutly and duly serv'd throughout your Government. The Book of Common Prayer as by Law established read each Sunday and Holy Day, and the blessed Sacrament administer'd according to the rites of the Church of England. You shall be careful that the Churches already built there be well and orderly kept, and that more be built as the Colony shall, by God's Blessing be improved." Had Lord Cornbury's character at all fitted with his instructions his services to the cause of Religion would doubtless have been more effective; as it was, in 1707, he imprisoned the Rev. Thoroughgood Moore in Fort Ann for celebrating the Holy Communion "as often as once a fortnight," which "frequency he was pleased to forbid."

In 1702 the English Society for the Propagation of the Gospel in Foreign Parts decided to send six missionaries to America, and the Rev. Patrick Gordon and the Rev. George Keith arrived in the middle of the year. Their advent marks the spread of the Church outside the city of New York. Patrick Gordon was appointed to Jamaica, but "took sick the day before he designed to preach,

and so continued till his death about eight days after." The apostolic labors of George Keith bore abundant fruit. When he preached at Hempstead there was "such a Multitude of people that the Church could not hold them, so that many stood without at the doors and windows to hear, who were generally well affected and greatly desired that a Church of England Minister should be settled amongst them." Three days later he preached in New York on the occasion of "the weekly Fast which was appointed by the Government by reason of the great mortality . . . Above five hundred died in the space of a few weeks, and that very week about seventy." Keith's missionary journeys embraced New York, New England, New Jersey, Pennsylvania, Maryland, Virginia and North Carolina, and of his experiences he writes:

In all the places where we travelled and preached, we found the people well affected to the Doctrine which we preached among them, and they did generally join with us decently in the Liturgy and Publick Prayers, and the Administration of the Holy Sacraments, after the usage of the Church of England, as we had occasion to use them.

Slowly, but surely, the Church made headway. When the Rev. J. Thomas went to Oyster Bay in 1704 the people had been "wholly unacquainted with the Blessed Sacrament for five and fifty years together," yet seven years later he had "five and thirty of them in full Communion with the Church who (once) were entirely ignorant that Communion was a duty," and he had also "the most numerous of any country congregation within this or the neighboring Colonies." In Staten Island, where the Rev. E. Mackenzie was stationed (1704),

successful primary schools were established. The French congregation loaned their church building and the Dutch received the Prayer Book in their native tongue. In 1712 "a pretty handsome church" was opened, with a parsonage and glebe attached.

In those days Albany was an important trading center with a population of nearly 4,000, mainly Dutch. Some 300 soldiers were stationed in the fort to guard against the French and the Indians. In 1709 the Rev. Thomas Barclay commenced his missionary work, and for seven years was allowed the use of the Lutheran Church. A united effort was made to erect an Anglican Church, which called forth unexampled generosity. The town of Albany raised £200, the "poor soldiers of two Independent Companies" giving £100; every inhabitant of the village of Schenectady contributed, "one very poor man excepted;" and three Dutch ministers added their contributions. The church was opened in 1717 and is described as "by far the finest structure in America."

In 1745 the Rev. William Vesey reported that in New York and New Jersey there were "twenty-two Churches, most of them commonly filled with hearers." Almost from the beginning the Church in New York engaged in missionary work. For three years the Rev. H. Beyre ministered to a Dutch congregation in Harlem (1710-13), where Colonel Morris had "persuaded the Dutch into a good opinion of the Church of England."

Even more worthy of note is the Church's ministrations to the slaves in New York. The missionaries and schoolmasters were instructed to prepare the slaves for Baptism and Confirmation, and sixteen priests and thirteen lay teachers were set apart for this work. In

1704 a "Catechising School," under Mr. Elias Neau, was opened in New York to minister to those "who were without God in the world, and of whose souls there was no manner of care taken." Mr. Neau, having received from the Governor a license "to catechise the Negroes and Indians and the children of the town," left the French Church, "not upon any worldly account, but through a principle of conscience and hearty approbation of the English Liturgy," and devoted himself to work amongst the slaves. Many of the slave-owners opposed the effort, being "strangely prejudiced with a horrid notion thinking that the Christian knowledge would be a mean to make their slaves more cunning and apter to wickedness." In 1726 Trinity Vestry reported that there were in the city "about 1400 Negroe and Indian slaves, a considerable number of which had alreade been instructed in the principles of Christianity." This work was carried on till the Revolution.

Missionary work on a much larger scale was carried on amongst the Indians. There were five Indian nations bordering on the Province of New York, and the French Jesuits of Canada found in them a fruitful field for intrigue. Whereupon, the Lords of the Council (1703) requested the Archbishop of Canterbury to appoint "two Protestant Ministers with a competent allowance to dwell among them in order to instruct them in true Religion and confirm them in their duty to Her Majesty."

Lord Cornbury held a conference at Albany with five Sachems, who informed him that "they were glad to hear that the Sun shined in England again since King William's death," and they hoped Queen Anne would be "a good mother and send them some to teach their Religion

and establish traffic amongst them, that they might be able to purchase a coat and not go to Church in bear skins." The first missionary to the Indians was the Rev. Thoroughgood Moore, who arrived in 1704 and was warmly welcomed by the Mohawks. In 1712 a chapel was opened for that tribe by the Rev. Thomas Barclay. The political difficulties with the French were a constant hindrance to the work of the missionaries. False reports were spread that "the white people were coming to cut them all in pieces," and that Mr. Barclay was "the chief contriver of the plot, and in league with the Devil." An even greater hindrance was the unwearying persistence of the Dutch traders in selling rum, but, in spite of all, the work was successfully prosecuted for many years.

The War of the Revolution seriously interrupted, but did not destroy, the mission of the Church in the Colony. The armed hostilities placed the Clergy in a most embarrassing position. They had solemnly taken the oath of supremacy to the King, and to omit the prayer for the royal family in the public services was against their oath and their conscience. In time of so great political excitement excesses were inevitable. The Clergy suffered severely. Some were "pulled out of their reading desks because they prayed for the King;" others were fined for not appearing at "militia musters with their arms." Many of the harassed Clergy closed their churches and fled for their lives, but, for a time, the Rev. Charles Inglis, Rector of Trinity Church, remained in the city. In April, 1776, the revolutionary forces arrived in New York. Mr. Inglis behaved with admirable discretion, yet remained true to his oath. It

was intimated to him that General Washington would attend the service, and "would be glad if the violent prayer for the King and royal family were omitted." May 17th was appointed by Congress "as a day of public fasting, prayer and humiliation," and Mr. Inglis preached on "Peace and Repentance." On a later Sunday a company of soldiers marched into Trinity Church "with drums beating and fifes playing, their guns loaded and bayonets fixed, as if going to battle."

In September, when one of the churches was re-opened, "joy was lighted up on every countenance on the restoration of our publick worship." It was short lived. On the Saturday following, one-fourth of the city, including Trinity Church, the rectory and the school, was destroyed by fire. Feeling ran so high that in 1783 Mr. Inglis resigned his rectorship and was transferred to Nova Scotia, and his was the signal honor of becoming the first Colonial Bishop of the Anglican Church.

Through fire and water God brought the Church in America into a wealthy place, and set her feet in a large room. In 1787, Samuel Provoost was consecrated first Bishop of the Diocese of New York in the Chapel of Lambeth Palace, and the Church was firmly established in the State.

From New York to the County of Westchester was not a far cry even in those early days, and the work of the Church spread northward to that county, part of which was still in the wilderness. That there was pressing need of religious work in the county was apparent from the fact that in 1693 there were not more than six communicants of the Church in Westchester. A most striking picture of the religious conditions is drawn by Colonel

Caleb Heathcote, who, writing of conditions in 1697, says:

I found it the most rude and heathenish country I ever saw in my whole life; which called themselves Christians, there being not so much as the least marks or footsteps of religion of any sort; *Sundays* being the only time sett apart by them for all manner of vain sports and lewd diversions, and they were grown to such a degree of rudeness that it was intolerable, and having then command of the Militia, I sent an order to all the Captains, requiring their men under Arms, and to acquaint them, that in case they would not in any Town agree among themselves to appoint Readers and pass the Sabbath in the best way they could, till such time as they could be better provided, that they should every Sunday call their companies under arms, and spend the day in exercise.

Given such a choice, little wonder that the Colonel reports, "Whereupon it was unanimously agreed on through the County to make choice of Readers; which they accordingly did, and continued in those methods for some time."

CHAPTER III

ST. PETER'S CHURCH AND ST. PHILIP'S CHAPEL

FOR just seventy years St. Peter's on the Manor of Cortlandt and the chapel of St. Philip's in the Highlands were associated in a common parochial life. The threads of the history of the one are so closely woven with the other that the effort, in the next chapter, to recite the history of St. Philip's Chapel, without repetition, can only be partially successful. In this chapter events common to both are outlined.

St. Peter's Church stands on the Manor of Cortlandt, which included also the present parishes of North and South Salem, Somers and Yorktown. In 1697 eighty-three thousand acres of land were, by Royal Charter,¹ erected into the lordship and manor of Cortlandt, the first Lord of the Manor being Colonel Stephanus Van Cortlandt, one of the members of the Council of the Province of New York. By the terms of the Charter the owner enjoyed the patronage of all the churches erected on the Manor, and was required to pay "at our city of New York on the feast day of the Annunciation of our Blessed Virgin Mary, the yearly rent of forty shillings current money of our said Province."

In 1693 there was passed in the New York Assembly an Act for the Settlement of a Ministry. That Act provided for the maintenance of ministers in New York

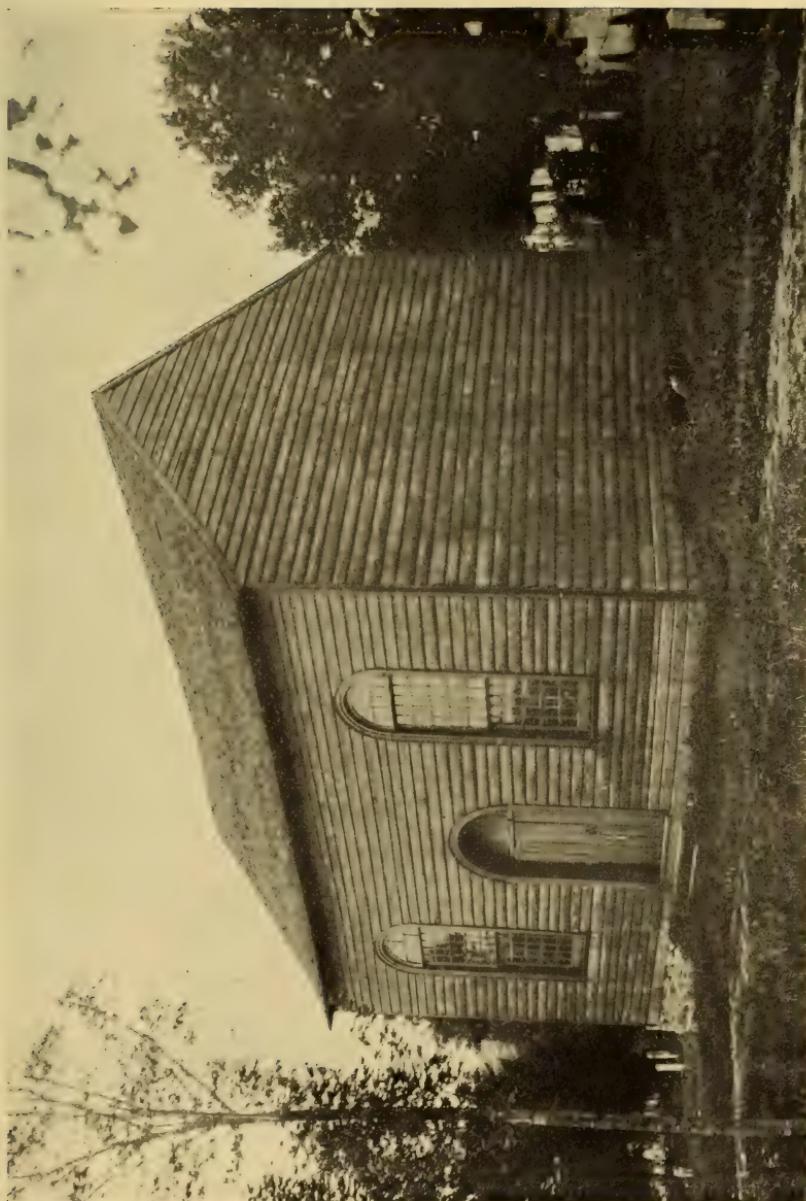
¹ Book of Patents, Albany, No. VII, 165.

city, and the counties of Kings, Queens, Richmond and Westchester. For the latter county two ministers were provided, one to be stationed at Rye, the other at Westchester. Although persistent efforts were made to capture the provision for a Puritan ministry, the potent influence of Governor Fletcher secured it for the Church of England in the Colony.

The first missionary of the Church appointed under this Act in Westchester County was the Rev. John Bartow, formerly Vicar of Pampsford, Cambridgeshire. He was appointed to Rye in 1702, but through the influence of Colonel Caleb Heathcote, took up his residence at Westchester, where there was already a wooden church with neither desk, pulpit nor bell. Two years later the Rev. Thomas Pritchard, a Welshman, took charge of the work at Rye, where, there being no church building, he preached in the Town House.

From these two centers the county was evangelized. In 1703 Mr. Bartow visited Eastchester and held occasional services, which resulted in the entire body of Presbyterians conforming to the Church. In the same year he went to Yonkers, where services were conducted in a private house and sometimes in a barn. From Rye the Rev. George Muirson reached out to Bedford, where he preached every fourth Sunday, and found them "a very willful and stubborn people."

In 1724 the Rev. Robert Jenney held services at White Plains and officiated eight times a year at Mamaroneck, and the same year he extended his work to Northcastle. A notable addition to the strength of the Church was the adhesion of the French Huguenot congregation and minister of New Rochelle in 1709.



ST. PETER'S CHURCH

1767

As time went on an effort was made to evangelize the northern section of the county. The manuscript records of the Society for the Propagation of the Gospel show, that as early as 1744, the Rev. James Wetmore, of Rye, conducted church services at Peekskill. Writing on April 3rd, 1746, he says: "That as there are great numbers of people in the wilderness northward of Bedford and Westchester, who have very little knowledge or sense of religion, Mr. Lamson's¹ labors will be employed to good purpose among them." The Rev. Ebenezer Dibblee of Stamford, Connecticut, who traversed the same district in 1761, "found no settled teacher of any denomination, but met several heads of families, professors of the Church of England, and many others well disposed towards it." His companion on the same journey, Mr. St. George Talbot, reports: "The state of religion I truly found deplorable enough; they were as sheep without a shepherd, a prey to various sectaries, and enthusiastic lay teachers; there are many well wishers and professors of the Church among them, who doth not hear the liturgy in several years."

The first known step towards the erection of a house of worship on Cortlandt Manor was on March 23rd, 1750, when Andrew Johnson conveyed six acres of land for that purpose. He was the husband of Catharine Van Cortlandt. The deed ran as follows:

1 Rev. Joseph Lamson was born at Stratford, Conn., and after his graduation from Yale entered the Church. After his ordination in England he was appointed by the S. P. G. as assistant to the Rev. Mr. Wetmore at Rye to minister to the inhabitants of Bedford, North Castle, and Ridgefield at a salary of £20 per year. From thence he went to Fairfield, Conn., where he ministered for 26 years. He died in 1773.

Andrew Johnson of Perth Amboy, East Jersey, party of the first part, for the value of five pounds, conveys to Caleb Hall, Joseph Travis and Palatiah Hows, parties of the second part, a parcel of land lying at a place called Peekskill, being a part of lot no. 8, beginning at the north-east corner of the second parcel of land lately purchased by Joseph Taylor, by the north side of Crumpond road, containing six acres, &c. to have and to hold in trust for a school and burying place, and also for their executors and successors in trust, to the only proper use, benefit and behoof and exercise of the public worship of God; and that it be for that purpose in the erecting and building of a meeting house or houses for the religions, (under the protection of our most gracious majesty) either the Church of England, Presbyterian, Independents, Baptists or Congregationalists, &c. to erect and build a house for the religious exercise of public worship of God, with a convenient yard thereto, to them the said Caleb Hall, &c., their heirs and successors, in trust for the neighbourhood and inhabitants round about from generation to generation for ever, and for no other use, purpose or intent whatsoever.¹

This gift of land was not utilized for sixteen years. But in 1766 certain subscribers, both of the Manor of Cortlandt and the lower part of Philipse's Upper Patent,² appointed Trustees "for directing and carrying on a building, and for securing it to the inhabitants as a place of public worship, according to the establishment of the Church of England."³ The trustees were Beverly Robinson, Jeremiah Drake, Caleb Ward, Isaac Hatfield and Charles Moore. The church was called St. Peter's,

1 Westchester County Records, Lib. H, 339.

2 Now Putnam County.

3 Bolton's History of Westchester County, Vol. I, 119.

and was opened for divine service on the 9th of August, 1767, by the Rev. John Ogilvie, D. D., of New York. Born in 1723, Dr. Ogilvie was a graduate of Yale. He married Margaret Philipse, daughter of Nathaniel Marston. Ordained by the Bishop of London, his principal work was amongst the Indians at Albany and in Canada, and he subsequently became an Assistant Minister in Trinity Church, New York. He died November 26th, 1774.

There is still preserved an old quarto Bible, printed in 1728, in which there is the following entry:

The gift of Mrs. Susannah Robinson,¹ to S. Peter's Church, at Peekskill which Church was by the desire of Beverly Robinson, Esq., Messrs. Jeremiah Drake, Caleb Ward, Isaac Hatfield, and Charles Moore, trustees, appointed by the subscribers to said Church for directing and carrying on said building, and for securing it to the inhabitants as a place of public worship, according to the establishment of the Church of England, on Sunday the 9th of August, in the year of our Lord one thousand seven hundred and sixty-seven, being the eighth Sunday after Trinity, consecrated by the Rev. Dr. John Ogilvie of New York, for the service of the Holy Trinity, according to the rites and ceremonies of the Church of England, as by law established, by the name of S. Peter's Church.

From a letter dated October 15th, 1770, it would appear that the church was by no means finished at the opening service, but it was subsequently made "a decent and comfortable building for performing divine worship in." A recently discovered letter, written by William

¹ Wife of Beverly Robinson.

Denning in 1795 to the Rev. Mr. Hargill, sheds valuable light upon the building of St. Peter's. He says:

When S. Peter's was built, near Peekskill, so very unable were the Episcopalians to accomplish it that they called upon their friends of the Presbyterian congregation to assist them and promised that whenever the building was unoccupied by the Episcopalian congregation, that of the Presbyterians should have the use of it. This seems to have been well understood and conceded by the Episcopalians.¹

This fact may somewhat account for the attempt made by the Presbyterians, about 1789, to take possession of the church.

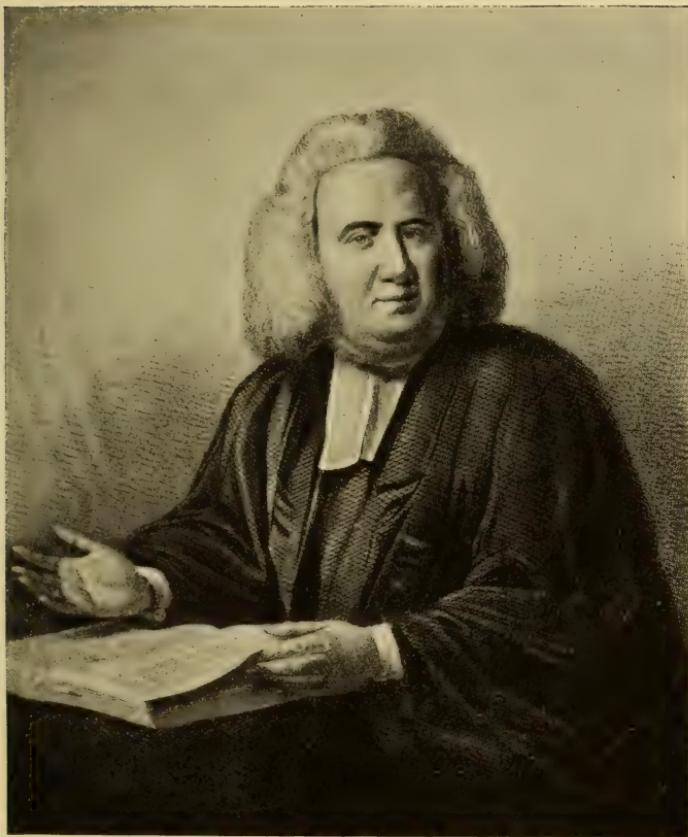
The church erected, steps were then taken to create a parish, with a vestry, in which the property could be legally vested. As early as March of 1770 the Trustees had petitioned Lieutenant-Governor Colden for a Royal Charter which was formally granted under date of August 18th, 1770.

Royal Charter of St. Peter's Church:

George the Third, by the Grace of God, of Great Britain, France and Ireland, King, Defender of the Faith, &c., to all to whom these presents shall come, greeting:

Whereas, our loving subjects, Beverly Robinson, Charles Moore, Jeremiah Drake, Caleb Ward, John Johnson, Joshua Nelson, Thomas Davenport and Henry Purdy, on behalf of themselves and sundry inhabitants on the upper part of the Manor of Cortlandt, and the lower part of Philipse Patent, in communion of the Church of England as by law estab-

1 Archives of Trinity Corporation, Sept. 10th, 1795.



John Ogilvie

lished, by their humble petition, presented on the 21st day of March now last past, to our trusty and well beloved Cadwallader Colden, Esq., our Lieutenant Governor and Commander-in-Chief of our Province of New York and the territories depending thereon in America, in Council, did set forth that the petitioners have at a great expense and trouble erected a convenient house for a place of Divine Worship near Peekskill, to be according to the Church of England as by law established, and being very desirous of promoting the same, and settling a minister amongst them, did humbly conceive that if our said Lieutenant-Governor and Commander-in-Chief would be pleased to take the matter into consideration, and to grant them a Charter with such privileges, immunities and conditions as our said Lieutenant-Governor and Commander-in-Chief should see fit, and that the said Beverly Robinson and Charles Moore may be appointed church-wardens, and the said Jeremiah Drake, Caleb Ward, John Johnson, Joshua Nelson, Thomas Davenport and Henry Purdy, vestrymen in the Charter, by the name of the church-wardens and vestrymen of S. Peter's Church, in the Manor of Cortlandt, near Peekskill. No one being willing to encourage the pious intentions of our said loving subjects, and to grant their reasonable request, *know ye*, that of our especial grace, certain knowledge and mere motion, we have ordained, given, granted and declared, and by these presents for us, our heirs and successors, do ordain, give, grant and declare, that the said petitioners and such other person and persons, and their successors for ever, as now are or shall hereafter from time to time be, as well of the Church of England as by law established, as members of the congregation of the said church in the herein above recited petition, called S. Peter's Church, in the Manor of Cortlandt, near Peekskill, and also contrib-

utors to the support and maintenance of a minister of the Church of England as by law established, to officiate in the said church for the time being, shall, with the rector of the said church of S. Peter's for the time being, forever hereafter be one body corporate and politic, in deed, fact and name, by the name, style and title of the rector and members of S. Peter's Church, in the Manor of Cortlandt, near Peekskill. And them and their successors by the same name, we do by these presents, for us, our heirs and successors, really and fully make, erect, create and constitute one body politic and corporate in deed, fact and name, forever, and will give, grant and ordain that they and their successors, the rector and members of S. Peter's Church, in the Manor of Cortlandt, near Peekskill, by the same name shall and may have perpetual succession, and shall and may be capable in law to sue and be sued, impleade and be impleaded, answer and be answered unto, defend and be defended in all courts and elsewhere in all manner of actions, suits, complaints, pleas, causes, matters and demands whatsoever, as fully and amply as any our liege subjects of our said Province of New York may or can sue or be sued, impleade or be impleaded, defend or be defended, by any lawful ways or means whatsoever; and that they and their successors by the same name shall be for ever hereafter capable and able in the law to purchase, take, hold, receive and enjoy any mes- suages, tenements, houses and real estate whatsoever in fee simple, for term of life or lives, or in any other manner howsoever for the use of the said church, and also any goods, chattels, or personal estate whatsoever, provided always that the clear yearly value of the said real estate (exclusive of the said church and the ground whereon the same is built, and the cemetery belonging to the same) doth not at any time exceed the sum of one thousand

pounds current money of our said Province; and that they and their successors by the same name, shall have full power and authority to give, grant, sell, lease and dispose of the same real estate for life or lives, or years, or forever, under certain yearly rents, and all goods, chattels and personal estate whatsoever at their will and pleasure.

And that it shall and may be lawful for them and their successors to have and use a common seal.

And our will and pleasure further is, and we do hereby for us, our heirs and successors, ordain and appoint that there shall be forever hereafter belonging to the said church, one rector of the Church of England as by law established, duly qualified for the cure of souls, two church wardens and six vestrymen, who shall conduct and manage the affairs and business of said church and corporation in manner as hereafter is declared and appointed; and for the more immediate carrying into execution our royal will and pleasure herein, we do hereby assign, constitute and appoint Beverly Robinson and Charles Moore to be the present churchwardens, and Jeremiah Drake, Caleb Ward, John Johnson, Joshua Nelson, Thomas Davenport and Henry Purdy to be the present vestrymen of the said church, who shall hold, possess and enjoy their said respective offices until Tuesday in Easter week now next ensuing, and yearly, and every year thereafter for ever, on Tuesday, in Easter week, in every year, the rector and members of S. Peter's Church, in the Manor of Cortlandt, near Peekskill, shall meet at the said church, and there by the majority of voices of such of them as shall so meet, elect and choose two of their members to be church-wardens, and six others of their members to be vestrymen of the said church for the ensuing year, which said church-wardens and vestrymen so elected and chosen shall enter upon their respective offices and

hold, exercise and enjoy the same respectively from the time of such elections, for and during the space of one year, and until other fit persons shall be elected and chosen in their respective places; and in case the church-wardens or vestrymen, or either of them, by these presents named and appointed, or who shall be hereafter elected or chosen by virtue of these presents, shall die before the time of their respective appointed services shall be expired, or refuse or neglect to act in the office for which he or they is or are herein nominated and appointed, or whereunto he or they shall or may be so elected and chosen, then our royal will and pleasure is, and we do hereby direct, ordain and require the rector and members of S. Peter's Church, in the Manor of Cortlandt, near Peekskill, for the time being do meet at the said church, and choose other or others of their members, in the place and stead of him or them so dying, or neglecting or refusing to act within thirty days next after such contingency. And in this case for the more due and orderly conducting the said elections, and to prevent any undue proceedings therein, we do hereby give full power and authority to ordain and require that the rector and the said church-wardens of the said church, for the time being, or any two of them, shall appoint the time for such election and elections, and that the rector of the said church, or in his absence, one of the said church-wardens for the time being, shall give public notice thereof by publishing the same at the said church immediately after divine service, on the Sunday next preceding the day appointed for such elections; hereby giving and granting that such person or persons as shall be so chosen from time to time by the rector and members of S. Peter's church, in the Manor of Cortlandt, near Peekskill, or the majority of such of them as shall in such case meet in manner hereby directed, shall have, hold, exercise and enjoy such, the office or

offices to which he or they shall be elected and chosen, from the time of such elections until the Tuesday in Easter week next ensuing, and until other or others be lawfully chosen in his or their place and stead, as fully and amply as the person or persons in whose place he or they shall be chosen, might or could have done by virtue of these presents. And we do hereby will and direct that this method shall forever hereafter be used for the filling up all vacancies that shall happen in either the said offices between the annual elections above directed.

And our royal will and pleasure further is, and we do hereby for us, our heirs and successors, give and grant, that as well the church-wardens and vestrymen to these presents nominated and appointed as such, as shall from time to time be hereafter elected and chosen as is herein directed, shall have and they are hereby invested with full power and authority to execute their several and respective offices in as full and ample manner as any church-wardens or vestrymen in that part of our kingdom of Great Britain called England, or in this our Province of New York can or lawfully may execute their said respective offices.

And further our royal will and pleasure is, and we do, by these presents, for us, our heirs and successors, give, grant, ordain and appoint, that the rector and the said church-wardens of the said church, for the time being, or any two of them, shall and may from time to time, as occasion may require, summon and call together at such day and place as they shall think proper, the said rector, church-wardens and vestrymen for the time being, to meet in Vestry, giving them at least one day's notice thereon; and we do hereby require them to meet accordingly: And we do hereby give, grant and ordain that the said rector and one of the said church-wardens, for the time

being at least, together with the majority of the said vestrymen of the said church for the time being, being met in vestry as above directed, shall forever hereafter have, and are hereby invested with full power and authority by the majority of their voices, to do and execute in the name of the rector and members of S. Peter's Church, in the Manor of Cortlandt, near Peekskill, all and singular the powers and authorities herein before given and granted to the said rector and members of S. Peter's Church, in the Manor of Cortlandt, near Peekskill, any wise touching or relating to such lands, messuages and tenements, real and personal estate whatsoever, as they the said rector and members of the said church in the Manor of Cortlandt, near Peekskill, shall or may require for the use of the said church, and also in like manner to order, direct, manage and transact the general interest, business and affairs of our said corporation, and also shall have full power and authority in like manner to make and ordain such rules, orders and ordinances as they shall judge convenient for the good government and discipline of the members of the said church; provided, such rules, orders and ordinances be not repugnant to the laws of that part of our kingdom of Great Britain called England, or of this our Province of New York, but as or may be agreeable thereto, and that the same be fairly entered in a book or books to be kept for that purpose, and also in like manner to appoint the form of the common seal herein before granted, and the same to alter, break and remake at their discretion, and also in like manner to appoint such office or officers as they shall stand in need of, always provided that the rector of the said church for the time being, shall have the sole power of nominating and appointing the clerk to assist him in performing divine service, as also the sexton; anything herein before contained to the contrary

notwithstanding, which clerk and sexton shall hold and enjoy their respective offices during the will and pleasure of the rector of the said Church for the time being.

And whereas there hath not yet been any minister presented or inducted into the said church, our royal will and pleasure therefore is, that until the said church shall be supplied with a minister of the Church of England as by law established, as is herein after mentioned, and also in case of every avoidance of the said church thereafter, either by the death of the rector thereof or otherwise, that the powers and authorities vested in the rector, church-wardens and vestrymen in vestry met as above mentioned, shall until the said church be legally supplied with another incumbent, vest in and be executed by the church-wardens of the said church for the time being, together with the vestrymen of S. Peter's Church, in the Manor of Cortlandt, near Peekskill; provided always, the concurrence and consent of the major number of the whole vestrymen of the said church for the time being to be had in every thing that shall in such cases be done by virtue thereof.

And we do by these presents, for us, our heirs and successors, give and grant that the patronage and advowson of the said church, and the right of presentation thereto, shall forever thereafter belong to and appertain, and is hereby vested in the church-wardens and vestrymen of the said church for the time being, or the majority of them forever, whereof one church-warden shall always be one.

And further we do by these presents, for us, our heirs and successors, give and grant unto the rector and members of S. Peter's Church, in the Manor of Cortlandt, near Peekskill, and their successors for ever, that this our present grant shall be deemed, adjudged and construed in all cases most favorably,

and for the best benefit and advantage of the said rector and members of S. Peter's Church, in the Manor of Cortlandt, near Peekskill, and that this our present grant being entered on record, as is herein-after particularly expressed, shall be good and effectual in the law to all intents, constructions and purposes whatsoever, against us, our heirs and successors, according to the true intent and meaning herein before declared, notwithstanding the non-reciting, or mis-recital, not naming, or mis-naming any of the aforesaid franchises, privileges, immunities, offices, or other the premises, or any of them; and although no writ of *ad quod damnum* or other writs, inquisitors or penalties hath or have been, upon this account, had made, issued or prosecuted. To have and to hold, all and singular, the privileges, liberties, advantages and immunities hereby granted or meant, mentioned or intended so to be, unto them the said rector and members of S. Peter's Church, in the Manor of Cortlandt, near Peekskill, and to their successors for ever. In testimony whereof we have caused these our letters to be made patent, and the great seal of our said province to be hereunto affixed, and the same to be entered upon record in our Secretary's office in our city of New York, in one of the book of patents there remaining.

Witness our said trusty and well beloved Cadwallader Colden, Esq., our said Lieutenant Governor, and Commander-in-Chief of our said province of New York, and the territories depending thereon in America, at our Fort in our City of New York, by and with the advice and consent of our Council for our said province, the 18th day of August in the year of our Lord, 1770, and of our reign the 10th.^A

^A Book of Patents, Albany.

The first Vestry of the Parish, constituted by the Charter, was:

CHURCH WARDENS,
Beverly Robinson
Charles Moore.

VESTRYMEN,
Jeremiah Drake, Caleb Ward, John Johnson,
Joshua Nelson, Thomas Davenport and Henry
Purdy.

The parish is in the singularly fortunate position of having a complete record of the minutes of the Vestry from Colonial times down to the present day. The only break is from 1775 to 1790, when, owing to the Revolution and its aftermath, no Vestry meetings were held. Into an old oblong brown book the minutes from 1770 until 1795 were copied by Caleb Morgan with this endorsement:

The before mentioned record is copied from the original by me

Caleb Morgan
February 13th, 1795.

and from that time onward the minutes are in the handwriting of the different Clerks of the Vestry.

It will be interesting to reproduce exactly the first minutes of the Vestry:

S. Peters Church in the Manor of Cortlandt
Near Peeks Kill.¹
Sep^t 1st, 1770 at a meeting of the Church Wardens

¹ In quotations from the minutes and other documents the exact spelling, etc., has been copied.

32 *The History of St. Philip's Church*

and Vestry of St Peters Church in the Manor of Cortlandt near Peeks Kill

Present	Mr Robinson Mr Charles Moore	Wardens Vest ^r men
	Mr Davenport	
	Mr J ⁿ Johnson	
	Mr Caleb Ward	
	Mr J Nelson Mr Jerem ^h Drake	

The Charter being read they Proceeded to Chuse Mr John Johnson Clark for the present year.

Resolved to Sett a Subscription of foot in favour of Mr John Doty and endeavour to settle him as our Minester.

Resolved that altho the Subscriptions mentioned to be paid yearly, yet all those who shall Subscribe to y^e Support of a minester upon their moving out of the place Shall be Discharge^d from their Subscription.

Resolved that in order to encorage y^e Inhabitants on the Lower part of Philips Patten¹ to Subscribe to the yearly maintenance of a Minester that he shall officiate, one half of his time in the Neighbourhood of Jacob Mandev^{e2} on every other Sunday.

Resolved that the transactions of this present meeting shall be read over at our next meeting, and at every meeting the transactions and Proceedings of the Vestry shall be read over.

The Copy of y^e Charter to be kept with the Clark, then adjourned to Monday 17th instant at 10 o'clock in the four noon.

Mr. Doty, chosen as the "Minester," had served the

¹ Now Putnam County.

² Mandeville.

St. Peters Church in the Manor of Cott
land & Great Peckitt Holt

Sept 1st 1770 at a meeting
of the Church Wardens & Vestry of St Peter's
Church in the Manor of Cottland & Great
Peckitt Holt —

Preston Mr. Robinson Sutlions
Mr. Charles More

Mr. Davenport

Mr. J. Johnson

Mr. Gallaway

Mr. J. Critch

Mr. Joseph Drake

{ Vestry
mon

The Charter being Read They Provided
to Chuse Mr. John Johnson Clerk for
the present year:

Resolved to sett a
Subscription on foot in favour of
Mr. John Johnson and endeavour to settle
him as our Minister: —

Resolved that altho' the Subscrip-
tion mentioned to be paid Yearly, yet all
those who shall subscribe to the Subscription
of Minister upon their Mooking out of
the place shall be discharge from their
subscription

Resolved that in order to enco-
rage inhabitants on the Lower part
of Phillips Patten to subscribe to the
yearly maintenance of a Minister, that
he shall officiate one half of his time
in the Neighbourhood of Jacob Marrow
on every other Sunday —

Resolved that
that the transactions of this pre-
Meeting shall be read over at our
next Meeting, and at every meeting
the Transactions and Proceedings of

the vestry shall be read over in
the copy of y^r Charter kept by the
Clerk, then agreed to Monday 17th instant
at 10 o'clock in the forenoon

MINUTES OF FIRST VESTRY MEETING

1770

Church as a lay-reader during the summer of 1770, and, as he was a candidate for the Ministry, the thoughts of the Vestry naturally turned to him as the first Rector. The Vestry drew up a letter and a petition addressed to the Society for the Propagation of the Gospel in Foreign Parts, of which the following are copies:

The Church Wardens and Vestry of St. Peter's Church
to the Secretary:

Peekskill, in the Province of New York,
in America

October 15th, 1770.

Rev Sir,

Permit us, as wardens and vestrymen for S. Peter's Church, to address you, and acquaint you with the steps we have taken for settling a Church, according to the established Church of England, and to solicit your assistance and interest with the Venerable Society, that we may be so happy as to be patronized by them, and obtain their charitable assistance towards maintaining a minister.

It is about four years since a few of us first attempted to begin the building of a Church in the manor of Cortlandt, near Peekskill, in the county of Westchester, and on the 9th day of August, 1767, had got it so far finished, as to get the favor of the worthy and Rev. Dr. Ogilvie of New York, to open and consecrate it, which he did, calling it S. Peter's Church; and have since (tho' not yet completely finished) made it a decent and comfortable building for performing divine worship in.

The next step we took, to enable us further to prosecute our design, was to apply to his honor Lieut. Governor Colden for a Charter, which he was pleased to grant us. Being so far advanced in our undertaking, Mr John Doty, a gentleman educated at King's

College in New York, offered himself as a candidate for our Church, and has performed divine service for us most part of last summer; and has given such general satisfaction, that we have unanimously agreed to give him a call as soon as he is properly ordained, and authorized to perform the office of a minister. And as we are well acquainted with his moral life and conversation, we beg leave to recommend him to the Venerable Society as a person worthy of that sacred function, and don't doubt but he will have ample testimonials from the worthy clergy of New York, of his education and abilities. We send, by Mr. Doty, our petition to the Venerable Society, a copy of our Charter and of our subscription paper for his maintenance, which amounts to £61-15s New York currency annually; but as many of the subscribers are very poor, and some of them we apprehend will be necessarily obliged to leave the neighbourhood, we fear it will be difficult to collect some of the subscriptions, but that Mr. Doty may be sure of receiving something, we have given our bond to the Rev. Dr. Auchmuty,† as trustee for the Society, obliging us to pay annually to Mr Doty the sum of £40 currency during his continuance amongst us, as our minister, and if the whole subscriptions are received it is all to be paid to him. The Church is in a thickly settled country, (tho' no kind of public worship is established in the neighbourhood) yet at present there are but very few that profess to be of the Church of England, which makes it fall very heavy upon those few, so heavy, that we could not have gone thro' with our undertaking but by entering into an agreement with the people on the lower end of Philipse's upper patent,* in the county of Dutchess, that if they would join in the

† Rector of Trinity Church, New York.

* Now known as Garrison.

building of St. Peter's Church, and in the subscription for the support of the minister, that when we obtained a missionary he should be settled for both places, so as to make one congregation of the whole (we wish we could say parish for the number) to preach every other Sunday at the house of Jacob Mandeville, till such time as we could build a Church in that neighbourhood, so that we humbly request, if we are so happy as to gain the Venerable Society's assistance and protection, that Mr Doty may be settled by them as their missionary for both the above mentioned places. The Churches will be not more than eight miles asunder. It would give us great pleasure if we could inform the Venerable Society of our having a glebe and parsonage house provided, but that we are sorry to say is not yet accomplished. The people that make up our congregation are so very poor, that we have been discouraged from attempting to purchase a piece of land for that use. But we can nevertheless assure the Venerable Society, that from the gracious offer of Mr Beverly Robinson, we have not the least doubt of having a very good glebe provided within the year. For a more particular account of the manner in which we expect to obtain the glebe, we must beg leave to refer you to Mr. Doty, who is well acquainted with every circumstance relating thereto.

We are with the greatest esteem and respect, Rev.
Sir,

your most obedient humble servants,

Beverly Robinson, }
Charles Moore } Churchwardens.

For themselves and the rest of the vestry of St.
Peter's Church.¹

¹ New York MSS. Fulham Archives, Vol. II, p. 524-6 (Hawks).

The petition ran thus:

To the Venerable Society for the Propagation of the Gospel in Foreign Parts.

The Petition of the Wardens and Vestry of St. Peter's Church, in the Manor of Cortlandt, near Peekskill, in the County of Westchester and Province of New York in America.

Humbly sheweth,

That your petitioners, in conjunction with the rest of the people who form the congregations of the Churches aforesaid, having for some time labored under the lamentable circumstance of not enjoying an opportunity of publickly worshipping God in the decent and solemn order of the established Church of England, whose evangelical doctrine and discipline they profess and admire; and being convinced of how great utility such a sacred establishment would be, the County being thickly inhabited and almost entirely destitute of every kind of public worship, towards promoting the salvation of many souls and the prosperity of the Church of Christ have (tho' at present but few in number) been at the expense of building a neat and convenient Church, for which they have received a charter from his Honour Lieut. Governor Colden. That being well satisfied of the character and abilities of Mr John Doty, a gentleman educated at King's College, they have unanimously given him a call and agreed, when he shall be properly ordained by his Lordship the Bishop of London, or any other English Bishop appointed for that purpose, to receive him as their minister for the said St. Peter's Church, and also for the neighbourhood of Jacob Mandeville, in the lower end of Philipse's patent, in Dutchess County, where it is intended to build another Church to be united as one congregation, and that they have cheerfully subscribed to the amount of £61-15s New York currency, towards sup-

porting him as such. But sensible that such a sum is not sufficient for that purpose, and being well assured of the benevolence and generosity of the Venerable Society, whose readiness on all occasions, as far as possible to favor attempts of this nature has ever been deservedly admired, they take the liberty humbly to pray that they will appoint Mr Doty their missionary to the aforesaid places, and to grant him such part of their bounty as they shall think proper.

Your petitioners humbly beg leave to recommend to your favorable notice the infant state of St. Peter's Church, and to assure you that we shall ever esteem it a singular honour and happiness to be in any degree patronized by the Society. May heaven ever smile upon and bless your laudible endeavours to promote the glory of God; and at the great day of accounts crown all your labours here with everlasting happiness.

Sealed by order of the Vestry, this 15th day of October, 1770.

John Johnson, Clerk.¹

Lest the language of the letter and petition to the Venerable Society should seem almost servile it might be well to recall that this Society provided for the spiritual needs of the American Colonies for more than seventy years. Those Colonies were under the ecclesiastical direction of the Bishop of London, and in 1696 the Rev. Dr. Bray was sent out from England to examine and report on the state of the Church. He found widespread spiritual destitution, and on his return to London he organized the Society for the Propagation of the Gospel in Foreign Parts, known as the S. P. G. In 1702 that Society sent its first two missionaries, George Keith and Patrick

¹ New York MSS. Fulham Archives, Vol. II, p. 526-7 (Hawks).

Gordon, to America, and from that year until 1785 her gifts of men and means were almost the sole hope of the Colonial Church.

At one of the earliest meetings of the Vestry it was agreed that "the Common Seal of ye Corporation be a Dove with an Olive Branch in his mouth." The inscription around the Seal is "Seal of St. Peter's Church and St. Philip's Chapel, New York."

When the Rev. John Doty returned in 1771 from his ordination in England the parsonage was not yet built, and he was hospitably entertained by Beverly Robinson. On March 23rd, 1772, the Vestry met and passed this laconic resolution: "Unanimously agreed to go and build Mr. Doty a house." An agreement was entered into with Jerediah Frost "to git the timber, draw the same, the boards and other materials which he may want for the said house. To do all the Carpenters and Joyners work, and paint and glaze the same for Seventy five pounds." That the house was built by special subscription is evident from the fact that in July Daniel Birdsall was instructed "to call on those Persons for the money they have Prom^d to give towards Building Mr Doty's house and to account to the Vestry when required thereto." In September it "was unanimously agreed to Build a kitchen and Piazar adjoining to Mr Doty's house on the North side, and the following persons say Dan' Birdsall, John Johnson, Joshua Nelson, David Penoyer and Caleb Morgan have agreed with Jerediah Frost and David Penoyer to do the carpenter work and have each of them promised there payment." Such was the first rectory of the parish which stood on the glebe farm, in the Southeast corner of what is now Philipstown in Putnam County.

Hardly had the parish been established when the War of the Revolution broke out with most disastrous results to the United Churches. The material damage to the property was the least evil. The Rector was a Tory, and "a little previous to the War gave up his charge;" the senior Warden fought on the British side and lost alike his estates and his citizenship; the parish was politically divided; the churches were closed and the flock of God left unshepherded. There is no recorded meeting of the Vestry for fifteen years.

In this extremity the few faithful Churchmen were sorely tempted to renounce their allegiance. In a petition adopted by the Vestry in 1795 to the Corporation of Trinity Church the conditions during the War are set forth in simple but graphic language:

This being the seat of the late War¹ they were nearly destroyed between the British and American armies. In consequence of the injuries we suffered both public and private, we were rendered incapable, for many years, of doing anything towards repairing them; during which time we were repeatedly urged by different Denominations to embrace their respective modes of worship and reconcile ourselves to their ministrations. But firmly attached to the Episcopal Church, we could never be led to conceive it our duty to forsake its interest.²

Nor were the "Denominations" content with moral suasion, for a determined effort was made to secure

¹ St. Peter's Church and St. Philip's Chapel.

² Archives of Trinity Corporation, 1795. For full text of this Petition see Appendix.

possession of both the church building and the glebe farm. Writing in 1793, the Rev. Andrew Fowler details an attempt of the Presbyterians to gain possession of St. Peter's Church. He states:

Three or four years ago the Presbyterians made an attempt to take the Church and glebe by force; they called the Church by a new name "Union Church," and in order to carry out their schemes they chose one half of the trustees, as they said, out of the Church. The truth is they had once professed themselves Episcopalians; but most of them have since proved themselves to be rank Dissenters, which the Presbyterians no doubt knew.

It was not until 1790 that the parish had sufficiently recovered to reorganize by the election of a new Vestry, when the name of William Denning appears as senior Warden. Mr. Denning had purchased the house and part of the forfeited estate of Beverly Robinson. Steps were immediately taken to secure incorporation under the laws of the State of New York, and at the Vestry meeting of November, 1791, they "Did then and there According to our Proceedings, sine a Certificate according to Law, and appointed Jarvis Dusenbury to appear before one of the Judges and git it acknowledged and to have it recorded in the Clark's office as the Law directs."

On the 28th of December, the record runs:

It was then agreed to enter on this Book that they was acnoleged, and recorded as a Legal Body on the Westchester County Record, in lib. A of Religious Society's Page 26: the 22nd Day of Dec^r, 1791.

The outlook was gloomy indeed. Beverly Robinson,

hitherto the chief supporter of the parish, was in exile; other Tory members of the late Vestry had lost all their property, and Churchmen generally had so "suffered both public and private" that they "were incapable" of rendering material assistance. Both church buildings were in a ruinous condition; the parsonage house was almost uninhabitable; and round the glebe "not a vestige of a fence remained." And to crown all, the parish was burdened with a debt of between three and four hundred pounds.

The extent of the material damage suffered by St. Peter's in the course of the War of the Revolution may be gathered from an interesting document preserved in the State Comptroller's Office at Albany. The Highlands and the northern part of Westchester suffered most severely from the fortunes of War.¹ St. Philip's Chapel was stripped bare, and "S. Peter's Church was much injured" whilst the French troops who occupied the parsonage house left neither fence nor lumber on the glebe. No compensation was ever obtained for the damage wrought upon the property in the Highlands, but William Denning writing to Bishop Provoost in 1796 says:

The damage done to the Parsonage and Farm was,
after the most assiduous pains, taken for that purpose,
recompensed.²

At the close of the War appraisers were appointed to

¹ In March, 1777, Colonel Bird with a detachment of British troops visited Peekskill and destroyed much valuable property. (History of New York during the Revolution, Thomas Jones, Vol. I, p. 177.)

² Archives of Trinity Corporation, January 18th, 1796.

assess the damages, and a list of claimants and awards is still preserved. The damage to the farm was appraised at £300. In October, 1791, the Vestry gave power of attorney to one of their number, Jarvis Dusenbury, to receive the money from the State Treasurer. The document runs as follows:

Know all men by these presents, that we Caleb Morgan and James Spock, Trustees and Caleb Ward, Warden for the Episcopal Church at Peekskill, of the Manor of Cortlandt in West Chester County and State of New York, have made ordained constituted and appointed Jarvis Dusenbury of the Manor aforesaid our true and lawful Attorney for us and in our name place and stead, to ask, demand, sue for Levy and recover of and from any Person or Persons, whatsoever, all and every of accounts put in his hand which are now due on account of said Church, and to settle or compound as to his own said Attorney shall conceive most for our interest, and on receipt of our just due, a full and sufficient discharge in our name to give—and one or more.....under him for the aforesaid to constitute and appoint and at pleasure to revoke, in a full and ample manner as we might do were we personally present. Ratifying and holding for firm all our said Lawfull Attorney shall do in and about Premise.

In witness whereof we have hereunto set our hands and seals this 1st day of October in the Year of our Lord One Thousand Seven hundred and ninety-one.

Joshua Nelson
James Spock
Caleb Morgan } Trustees

Caleb Ward, Warden.

Recd November 21st 1791 From Grand Branch
Treas^r A Certificate for three Thousand Pounds -
in full for the Claim of A Religious Society in
West Chester County for Rail's &c.

George Thompson

~~£ 900~~

RECEIPT FOR DAMAGES IN THE WAR OF THE REVOLUTION

1791

Six weeks later the £300 were paid to Jarvis Dusenbury, who gave this receipt:

Rec'd Nov 21st, 1791, from Gerard Bancker, Treas^r.
a Certificate for Three Hundred pounds—in full
for the claim of a Religious Society in Westchester
County for Rails &c.

£300. Jarvis Dusenbury.

The document is thus endorsed on the docket:

Abstract of Vouchers Value of Firewood, Timber taken by the Army of the United States at different times.

Beverly Robinson—A Religious Society. £300.¹

This money was used to pay the debt on the "improvements" purchased on the farm and the balance due on the parsonage, so enabling the corporation to secure the title deeds to the property "agreeable to the conditions imposed by Mr. Robinson;" but it left the parish with two churches and a parsonage badly in need of repair, and congregations utterly unable to meet the cost.

It is comparatively easy to picture material conditions of the United Churches during the closing years of the 18th Century. At the Vestry meeting held on Easter Monday, 1795, in the extremity of their need, an appeal for financial assistance was made to the Corporation of Trinity Church. Part of this petition has already been quoted.² It ran as follows:

1 MSS. of the Colony and State of New York in the Revolutionary War. Vol. L, Folio 94. (Comptroller's Office, Albany.)

2 See page 39.

44 *The History of St. Philip's Church*

We, the Wardens and Vestry of the Protestant Episcopal Churches at Peekskill and the Highlands beg leave to represent to the Rector, Wardens and Vestry of Trinity Church in the City of New York, the unhappy situation of our respective Churches.

. At length recovering ourselves in some measure from the calamities in which we were involved by the War, and anxiously solicitous once more of enjoying a form of worship so well calculated to inspire Devotion, by our united efforts we so far repaired our respective Churches, altho tottering to their fall, as to enable us to use them for the noble purpose of Divine Worship. Besides the difficulties above mentioned, our Churches were loaded with a debt of several hundred pounds which we have wholly and happily discharged.

And now many reparations being essentially necessary to render them convenient, which we are unable to make, we beg leave to solicit the charitable and humane assistance of that Church in New York whom we consider as our head and upon whom the bounties of Providence have been showered down in rich profusion—Could we by any means possess ourselves of about two hundred pounds for each of our aforesaid Churches, we flatter ourselves it would enable us, with our own exertions, to make the necessary repairs and to hold a respectable rank in the Church of Christ in this Land. Whatever that Church to whom we respectfully make this Petition shall see fit to bestow upon us for the purposes above mentioned, will be very thankfully received, and gratefully acknowledged: and we, as in duty bound, should endeavor ever to maintain a just sense of the obligations we should be under for so timely and so truly needful aid and assistance.

With the greatest respect we subscribe ourselves

the Rector, Wardens and Vestry's devoted and most humble servants,

Silvenus Haight	}	Wardens
Caleb Morgan		
Daniel Haight		
Isaac Davenport		
Isaac Mead		
Elijah Morgan Jr.		Vestry Men.
William Douglass		
Smith Jones		
Harry Garrison		

Peekskill,
Easter Monday, 1795

Jacob Nelson
Clerk.¹

Whatever details of the parochial picture are lacking in the above petition may be filled in from a lengthy letter written in the Autumn of the same year by William Denning to the Rev. Mr. Hargill, then Priest in charge of the United Churches, and from a second letter a little later addressed to Bishop Provoost. It would appear that Mr. Hargill thought the parish, by a little effort, could increase his scanty support, and in combating this idea Mr. Denning explains fully their condition.

Beverly in the Highlands,
10th September, 1795.

Revd Sir,

It may perhaps not be amiss that I make a few remarks to you upon the former and the present state of the Corporation of the United Churches of S. Peter's and S. Philip's, especially as from the frequent communications I have had with you on the subject, it appears to me, you have been led to believe those con-

¹ Archives of Trinity Corporation, 1795.

gregations are able to do more than they really are. . . . Thus stood matters (after the War) when a few friends met and consulted about repairing and opening the two Churches for the purpose of having the Gospel preached to the people. For this pious and laudable purpose a subscription was set on foot, and altho the people appeared zealous, yet so inadequate was the sum subscribed, that the burthen fell on a few liberal patrons.

S. Philip's Church was decently repaired, glazed and painted: the Parsonage clear and under some small repairs. In this state our little fund was exhausted. We have had no further assistance than the Congregation, except from the worthy and pious Mrs. Ogilvie. The Congregations are unable to make further contributions at present. The people early anxious to have the Churches open, they have been gratified, but under very discouraging circumstances, particularly in their first essay of a preacher.

The Poverty and general inability of the people still keeps those United Churches in a languishing state, and, I assure you, Sir, that I am of the opinion the interests of Episcopacy would be greatly promoted by their being a little aided. I believe \$1,000, with what has been done, would put this suffering Institution in very compleat repair, and then with your own exertions I am sure it would become a respectable branch of our Church, and be found to merit the Patronage and protection of our Reputable Clergy whose attention has been so often experienced by other infant institutions and who do not as yet know the state of the Corporation in question.

I have also to suggest to you that we have an Episcopal school¹ in forwardness the completion of which depends upon further assistance.

1 Probably the School at Garrison referred to in the Vestry Minutes of 1793.

I am sorry to be obliged to tell you that there is no present prospect of any other or additional encouragement to the Clergyman, so that the Farm as it now is, and the salary subscribed is all we have to offer, and you must be the best judge whether those are inducements sufficient for you to continue. You will however do me the justice to recollect that on your first application to me about those Churches I gave you no other encouragement than what the above statement would justify. I told you the parsonage wanted repair and the farm fencing, that the whole sum to be expected from both Congregations would not exceed from £75 to £100 per annum, this I believe, you find literally true.

I do not however despair seeing those people one day better able to support a Clergyman and also seeing the Corporation respectable, and perhaps if it was better known, it would have some able advocates, for which purpose I have no objection to your showing this statement to whom you may think proper.

I am with great Respect and Esteem,

Your most Hble Svt,

Wm. Denning.¹

Reverend Mr. Hargill.

To Bishop Provoost Mr. Denning adds:

The people are too poor either to compleat the Churches or to fence and repair the Glebe. It is needless to mention the exertions that have been made, from a disposition to promote this Episcopal Establishment, they have exceeded expectations after being so long abandoned. The Rev. Mr. Hargill is the present preacher at a salary from £75 to £100 a year, which requires every exertion to compleat, but

¹ Trinity Corporation Archives, 1795.

it is increasing and with due encouragement will soon amount to a much larger sum. Mr. Hargill will, however, abandon those little Churches unless the house and farm can be put in better repair. . . . I conceive it a duty I owe to those poor people to request the favor of you, Sir, to lay this statement before the Vestry of Trinity Church.¹

In recounting the benefactions of the Corporation of Trinity Church the Rev. Dr. Berrian mentions the following to the parish:¹

1797	S. Peter's Church, Peekskill	\$750.
1807	S. Peter's and S. Philip's	1250.
1813	S. Philips Church in the Highlands	750.
do	For the Rector	250.

A careful examination of the minutes of the Trinity Vestry shows the following entries:

November 13th, 1797. Resolved that the Treasurer pay the sum of £75 to the Reverend A. Lile being the amount of an Order in his favor by Samuel Ward, Clerk of the Vestry of the Churches of Peekskill and the Highlands, and that the said sum be in part of the Donation to the said Churches.²

And on February 6th, 1798:

To the Episcopal Establishment at the Highlands,
£300.³

Apparently, however, whatever donation was granted was not fully paid, as witness the following petition:

1 Trinity Corporation Archives, 1796.

2 Minutes of Trinity Corporation, Vol. II, 1797.

3 Ibid Vol. II, 1798.

Peekskill, May 10th, 1798.

We the Church Wardens and Vestry of the Churches of S. Peter's near Peekskill and S. Philip's in the Highlands beg leave to report to the Rector and Vestry of the Corporation of Trinity Church that they are at present Destitute of a Minister, that they have a convenient Parsonage House, and a farm of upwards of 200 akers of land which Farm is in want of fencing. That the abilities of the Parishioners are unequal to providing a sufficient Salary to induse a Person qualified as a Preacher to accept a Call for the Churches. It has therefore been contemplated as a very Probable mode of succeeding in so Laudable and necessary a purpose that an application be made to the Corporation of Trinity Church requesting direction of the Corporation to advance the Church Wardens and Vestry of the before mentioned United Churches such sums of the Donation to those Churches as remains yet to be advanced, which they would put out on ampel security the Interest of which together with what could be raised by Subscription, would in their opinion, soon amount to the Desired Sum. The Farm is rented for the present year for £35.

Pleas to Pay the Bearers, William Douglass senr and Daniel William Birdsall the sum of £400.¹

Joshua Nelson	Daniel Haight
Caleb Ward	John Nelson
Wardens.	Thomas Henyan
	Elijah Morgan jr
	Danl Wm Birdsall
	Vestry Men.

At times the Vestry did not find it easy to obtain the money which had been promised. In 1796 the Vestry

¹ Archives of Trinity Corporation, 1798.

drew an order on William Denning "for the sum of six hundred pounds he making himself liable for that sum to the Corporation of Trinity Church it being a Donation from them to these Churches." Two years later, however, the sum of one thousand dollars "yet remains due from the Corporation of Trinity Church." Shortly afterwards it "was agreed that a letter should be sent unto the Corporation of Trinity Church of New York which was done for the Purpose of obtaining an answer for an Order sent them in May 10th, 1798." The letter was as follows:

Peekskill,
May 10th, 1800.

Gentlemen,

At a meeting of the Vestry of S. Peter's and S. Philip's Churches on the 10th day of May, 1798, they did send you an Order for \$1000 which order they have never received the money, and no answer thereto.

We the present Vestry would esteem it a particular favor if you would send us an answer by the first Opportunity as we now wish to put the Churches in good repair and give someone a Call to Preach for us.¹

Daniel Haight
Danl Wm Birdsall
Benj Douglass Jr.
John Nelson
Joshua Lancaster
John Jones Jr.
James Mandevill.

One year later William Lancaster reports to the Vestry that "the moneys given as a donation to the Churches was not paid, and if a proper person was appointed the

¹ Archives of Trinity Corporation, 1800.

money should be paid." Whereupon Mr. Benjⁿ Douglass, Jr., was deputed "to goe to New York and Receive the sum of one thousand dollars and engage a Minister." His errand was fruitless. "Nov^r 26th. Mr Benjⁿ Douglass Jr. reports that he called on the Treasurer of Trinity Church in New York for the Sum of one thousand dollars the Donation granted our Churches and the said Treasurer could not pay that sum until further orders from their Vestry in New York, and Retained in his hands the Order given the said Douglass to lay before the said Vestry for their consideration." Another effort was made to secure the money in 1806, and a letter was addressed to Bishop Moore. On August 29th, 1807, Trinity Corporation passed this resolution:

That the further sum of £100 be granted to the United Churches of S. Peter's and S. Philip's towards payment for thirty-four acres of land lately purchased as an additional glebe, and that the same be paid with the £400 formerly granted for the same purpose and upon the like conditions as are expressed in the grant of that sum.¹

It should also be stated that a further donation of \$2,000 was made by Trinity to the building fund of the new St. Peter's Church at Peekskill in 1836-9.

In view of the unjust criticisms lately directed against the administration of the large estate of the Corporation of Trinity Church it may be well to record on the authority of the Rev. Dr. Berrian, that up to 1842, "the aggregate amount of the gifts, loans and grants of Trinity Church, rating their lands at the present

¹ Minutes of Trinity Corporation, 1807. Vol. II, p. 173.

prices (1842), considerably exceeds Two Millions of Dollars, a sum more than equal, in the opinion of competent judges, to two-thirds of the value of the estate which remains.”¹

The materials bearing on the spiritual side of the parochial work are very scanty, owing largely to the fact that there were long intervals when it was impossible to secure a clergyman.

The parish sent its first delegates to the Diocesan Convention in 1790—Jarvis Dusenbury and William Denning who are accredited in the diocesan records as coming from “Peekskill and Beverly.”²

Later delegates were:

- 1792. William Denning and States Dykeman.
- 1793. Rev. Andrew Fowler.
- 1794. Rev. Andrew Fowler and Jarvis Dusenbury.
- 1795. William Duglass.
- 1796-7. Rev. Samuel Haskell.
- 1801. Joshua Lancaster.
- 1804-5. Harry Garrison.
- 1806. Rev. Joseph Warren.
- 1807. Isaac Purdy.
- 1808. Rev. Joseph Warren and James Mandevill,
to whom was voted twelve dollars for
“expenses.”
- 1811. Daniel W. Birdsall and Harry Garrison.

At the convention of 1792 William Denning

certified that possession had been secured of the parsonage house and glebe lands belonging to the Churches of S. Philips in the Highlands and S. Peter’s

¹ Berrian’s History of Trinity Church, p. 386.

² N. Y. Convention Journal, 1791.

near Peekskill—that they had given a call to the Rev. Andrew Fowler and provided for his support; and that the people seemed much pleased with having the gospel once more preached and divers services performed according to the usage of the Protestant Episcopal Church.¹

The first parochial report was made to the Convention of 1807.

The United Churches of S. Peters, Cortlandt Town, and S. Philips, Philips Town, Rev. Joseph Warren.

Baptisms, Adults 3: Children, 16: Total, 19.

Marriages, 5. Communicants, 10.

And in 1808 the report of Mr. Warren was—

Baptisms, Adults 2: Children 16: Total 18.

Marriages, 8: Deaths, 6: Communicants, 8.

The first recorded Episcopal Visitation was that of Bishop Hobart in 1816 who reported to the Diocesan Convention, "November I visited the Congregations of Philipstown and Peekskill." In 1817 the Rev. Petrus Stuyvesant Ten Broeck, who was then in charge of the churches at Peekskill, Philipstown and Fishkill, reported to the convention that "The congregation in these places have been in a depressed state in consequence of having been destitute of the regular services of a clergyman for some time past, particularly, S. Peter's and S. Philip's which have been the longest destitute. They now appear to be reviving from their depression."

He reports also:

Baptisms in Philipstown,

Adult 1. Infants 10. Total 11.

¹ N. Y. Convention Journal, 1792.

54 *The History of St. Philip's Church*

In 1821 the Rev. Dr. Wilkins reported for the United Churches:

7 Baptisms, 3 Marriages, 21 Communicants, and a contribution of \$4.37 for the "Missionary Fund."

As before mentioned St. Peter's Church was small¹ and exceedingly plain. As it stands today the door is in the middle of the South side of the Church and there is a narrow gallery at the West end and running down the South side; no chancel, but a small raised platform. No pews were provided; the people sat upon rough hewn benches. But it appears that, in the early days, the Vestry rented ground in the church for the purpose of erecting pews. On April 28th, 1794, the Vestry resolved:

That Those persons who have taken up ground in the Church for pews Shall build from within Two months from Easter Sunday or forfeit their Title to s^d ground, and that we advertise the same immediately.

By the year 1826, if not earlier, pew rents were charged at St. Peter's, for on the 22nd of December the Vestry

Voted that Mr James Mandeville (by paying four Dollars and sixty two cents) have Pew No 5 in St Peter's Church in Cortlandt Town in exchange for his old pew.

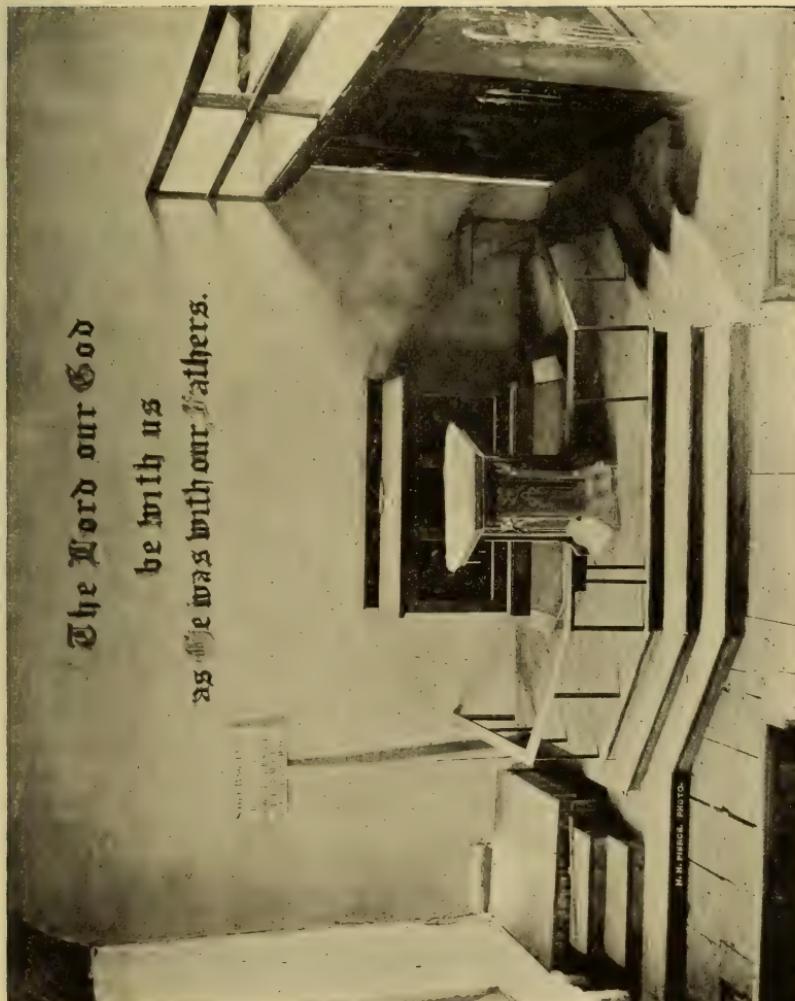
Voted that Pier² Van Cortlandt (by paying nine Dollars and sixty-two cents) have pew No 4 in St Peters Church, Cortlandt Town.

Voted Mr George Fowler have Pew No 6 for which he has paid eight Dollars fifty Cents.

¹ On Saturday, February 27th, 1909, Mr. Stuyvesant Fish measured the exterior of the building and found it 28 x 36 feet.

² Pierre.

The Lord our God
be with us
as he was with our fathers.



INTERIOR OF ST. PETER'S CHURCH

Both churches kept up the old English custom of a "Clark," whose duty it was to lead the responses of the congregation, and in addition, St. Peter's employed a "Chorister." In 1793 the Vestry resolved that

Mr Caleb Morgan and Isaac Mead be appointed Clerks unitedly in S. Peter's and S. Philip's Churches, and that Gee be appointed Chorister in the Churches afore said till Easter Monday next.

The first mention of a sexton is in 1803, when it was voted "that Thomas Depew is Chosen Sexton for the ensuing year."

The six acres of land surrounding the church gave the Vestry a good deal of care. What was not used for burial purposes, was rented and made to contribute to the revenues of the parish. In 1803 it was agreed

That James Mandeville have the Church ground for three years for forty shillings a year, and that the said Mandevill shall not paster Hogs in the said Lott and that he shall do his best inDever to keep the pews in good repair.

The following year Mandeville was "allowed twenty shillings for the plaster that He put on the ground." At the same meeting it was agreed "that the Church dor bee repaired and Lock put there on and Lik Wise Locks to the gate." "It wire" also "agreed that Tomy Curry have the care of the cees of the Church and gate and that the sade Curry shant Lit any cretters in to paster with out the permission of the Wardens and Vestry of sade Churches." Joseph Ferris was appointed "to put up the Division Fence Between the Church Yard of the Episcopal Church and the Baptist Church."¹ The

¹ A roadway now runs between these two churches.

following year the grounds were re-let to James Mandeville "for one year to Mow and turn in after Mowing young Cattle for three pounds pr year," and in 1824 he was allowed five dollars for mowing the grass on the church grounds.

By far the larger portion of the minutes of the United Vestry are taken up with the problem of ministerial support. That support came partly from the glebe farm but mainly from subscriptions, and many and devious were the methods adopted to raise the money. Whenever a new minister settled a "subscription was sett on foot" for his support. For the purpose of raising the subscriptions the parish was divided into two sections, and collectors appointed for each. Thus in 1771 Beverly Robinson was appointed "to collect that part of the first half year's salary that is subscribed in Dutchess County, and Jeremiah Drake that part which is subscribed on the Manor of Cortlandt." When John Doty was called as Rector in 1770 a petition was addressed to the S. P. G. "praying their assistance in his maintenance," and the Vestry entered into a bond with the Rev. Dr. Auchmuty, trustee for the Society, "obliging the Church Warden and the Vestrymen for the time being, and their successors to pay unto Mr. Doty annually the sum of Forty pounds, New York currency, to which Bond the Clark was ordered to fix the seal."

What would now be considered a highly improper way of raising Church funds, a lottery, was exceedingly common in the Eighteenth Century. On January 4th, 1772, the Vestry "Ordered that Mr. Birdsall furnish a ticket in the Delaware Lottery out of the money col-

lected in S. Peter's Church, and that Mr. Robinson do furnish another in the same lottery out of the money collected in S. Philip's Chappell and that the said tickets be for the benefit of the said Churches, and that they both be marked or wrote upon in the presence of the Rev. Mr. Doty.”¹

How fared the speculation history sayeth not, but in April of the same year the Vestry took a deeper plunge when “It was unanimously agreed to sett on foot a Lottery for the benefit of S. Peters Church at Peekskill and S. Philips Chappell in the Highlands for the raising £360. The scheam to be for 1500 tickets at four dollars each. The whole to be divided into prizes from which 15 per cent is to be deducted for the aforesaid churches.”

The Rector was instructed to go to New York “immediately in order to sett on foot the said scheame, and to engage such gentlemen there for managers and assistance as he shall think propper.” In July Mr. Doty was again sent to New York “to forward the Lottery” and instructed “if a sufficient number of tickets cannot be reasonably sold so that the Lottery may be drawn, then Mr. Doty is desired to go to the Managers of the said Lottery and have it stopped, and the Patrons that have purchased tickets have their money returned to them again.” Whether the lottery was carried through or no, we cannot tell, but no further mention is made thereof.

The first recorded instance of collections made in the Church is in 1771, when it was ordered that “a collection

¹ The Delaware Lottery was for the disposal of land owned by Lord Sterling. The tickets were £4 each, N. Y. currency, or 46 shillings sterling, or 10 dollars. (Gaine's Weekly Gazette, March 23rd, 1772.)

be made in Church immediately after the Sermon," and David Penoyer and Peter Drake were appointed to make the collections in the church for six months to come.

In 1791 Mr. Dusenbury and Mr. Arnold were appointed "to furnish the subscription roll on the part of St. Peter's, and that Mr. Arnold and Mr. Morgan to furnish the same on the part of S. Philips." It was further decided that the Wardens and Vestrymen begin both the subscription papers, but, adds the resolution, "it is hereby understood that the duplicate signing is designed to give equal encouragement to both, and that the payment of one will discharge the subscription."

In 1795 the Vestrymen

met according to appointment at the Rev^d Mr. Haskell's and agreed that the monies raised in s^d Church on Sunday by way of contribution shall be considered as belonging to the Minister of the s^d Church independently of all considerations, excepting on particular occasions, when mention is made in public of the causes for which particular monies are wanted.

The system of keeping parochial accounts was primitive indeed. For many years there was no Treasurer, but in 1791 the Vestry "did then appoint Messrs. Caleb Ward, Caleb Morgan, and Sylvanus Haight treasurers for the temporalities of S. Peter's Church at Peekskill, and S. Philips Chapel in the Highlands, to receive all monies that is due or shall become due to the said Churches, to keep and to hold the same until demanded by the Wardens and Vestry of the said Churches whomsoever they shall then be, and the above said Caleb Ward, Caleb Morgan, and Silvanus Haight do give a just and

true account of all monies which they shall or may receive into the aforesaid Wardens and Vestry of the above Churches."

It was too admirable a scheme to be workable. What really happened was that when money came into the hands of the Vestry it was handed over to one of their number, and then a draft was made upon him as needed. Daniel Birdsall was directed "to take charge of such money as shall be collected, which is to be applyd as Shall be hereafter Directed by the Vestry." Men who were indebted to the parish invariably paid by "Note." In 1810 the committee appointed to "settle with James Mandevill" reported "a Balance due to the said Churches of Seventy three dollars and we have taken a Note payable to said Wardens and Vestry for that amount payable on demand."

The Vestry in turn paid the Clergy by means of "Orders" drawn on these debtors, and sometimes the Clergy drew an "order" on the Vestry in favor of a creditor.

Peekskill,
29th April, 1811.

Gentlemen,

Please to pay Mr. James Mandeville or the Bearer
Eighty five dollars on demand & oblige
Your very H^l Sev^t,

John Urquhart.

The Wardens and Vestry
of St. Peters Peekskill
& S. Philips Highlands.

The order is countersigned:

Harry Garrison Warden
Daniel Haight.

Here are two drawn by the Rev. Edward J. Ives who was Rector of the Church 1826-9:

To the Wardens and Vestry of the Episcopal Parishes of Cortlandt and Philipstown:

Please to pay the bearer, Mr John Oppie, Esq. \$15 and charge the same towards my services in the said parishes—

Peekskill

Edward J. Ives.

11th Sept. 1826.

The Second is for Board:

To the Wardens and Vestry of the Episcopal Societies of Cortlandt and Philipstown—

Please to pay the bearer, Mr. John Oppie Esq. \$56 for board from the 6th of June to the 11th of Septr, 1826.

Edward J. Ives.

Peekskill,

11th Septr, 1826.

The endorsement on the back is as follows:

Rec'd 16th Oct 1826 from the Vestry the payment in full of this acct by Mr John Currie's Note with interest for \$85-70- the balance to be paid to the Vestry.

It may be interesting to reproduce Mr. Ives' account with the Vestry eighty years ago:—

March 23rd, 1829. Reverend Edward J. Ives Dr.

To Cash recd of James Mandevill	
on three seperate orders	125- 00.
To Cash Mr. Mandeville- Sub-	15- 00.
" Frederick Philipse- Sub-	150- 00.
" recd of John Oppie	111- 50.
" of Jas. W. Moyatt- Note	40- 00.
" of Daniel Haight per Order	25- 00.

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To Cash recd from Peekskill Subscription	120- 00.
" " General Van Cortlandt	10- 00.
" " on Notes Mr Wiley	106- 00.
To amount on Highland Subscription 1827	60- 00
To Cash recd on Isaac Lent Note	28- 00
" " of John Garrison 1826 Lent	15- 00
" " on Mr Lent Note	50- 00
" " on 1826 Subscription as Recollected	36- 00
	891- 50.

To Cash of Daniel Haight for Wood cut off the Farm 1829	39- 71
To Cash my Subscription I. G.	5- 00

1830

March 8th

To Cash of F. P. Gouverneur on James Mandevill Note	50- 00.
To No 1 Note by Order Vestry	65- 00.
To Cash of F. P. Gouverneur S.	50- 00
" " John Garrison	78- 00
To Cash Isaac Faurst Paint Church	3- 00.
" " John F. Haight	2- 00.
To Daniel Haight - Subscription	6- 00
To Henry Garrison do	10- 00
To Cash lent by John Garrison	2- 00
" " of Pierre Van Cortlandt	5- 00
" " John Warren's subscription	
paid to Frederick Philipse Esq.	4- 00

1830

May 19th

To 1 Note signed by F. Philipse, Harry Garrison & Daniel Haight	45- 00.
To 1 do do	61- 40
To be paid by Peekskill Committee	183- 39.
	\$1500- 00

CONTRA CR

1826 Credit by Service	300- 00
1827 do	400- 00
1828 do	400- 00
1829 Year ends - 29th May, 1830	
Services	375- 00
Cr by Interest allowed	25- 00
	<hr/>
	\$1500- 00

In the early days of the parish it was the custom to compensate members of the Vestry for services rendered to the Church. Here are a few items culled at random from the records:

1771 Ordered that £3.0.0. a year be paid to Jeremiah Frost as a reward to him for officiating the office of Clark.

The said Jeremiah Frost was evidently the parish clark whose duty it was to lead the responses in public worship.

In 1774 Peter Drake and Joshua Nelson, who were appointed to collect the subscriptions, were allowed "for their trouble 7 per cent each." In 1801 Joshua Lancaster was paid £2.0.0. for going to New York, and twelve shillings for writing the lease for the glebe farm, and five years later the Rev. Joseph Warren received \$4.50 "for his journey to New York." In 1809 Harry Garrison and James Mandeville, the committee for renting the parsonage, were allowed one dollar per day each. The following payments made to members of the Vestry are recorded in 1820:

Paid Harry Garrison for his services for 10 days	\$15-00
Daniel Haight for his services for 10 days	12-00.

From the year 1830 the connection between St. Peter's and St. Philip's was nominal. It was inevitable. When Daniel Birdsall built the first store in the village of Peekskill in 1764 it marked the drift away from Cortlandt. As Peekskill increased, Cortlandt decreased. In 1829 the Rev. Edward I. Ives reported to the Diocesan Convention that "A new congregation has also been organized in the village of Peekskill, who contemplate the erection of a new Church as soon as their pecuniary resources are enlarged."¹ That new church was erected in 1838. At the same time the other end of the parish at Philipstown was developing rapidly. Men of wealth and leisure awoke to the rare beauty of the Highlands and built their homes on the bank of the Hudson.

So in 1840 St. Peter's and St. Philip's, after an association of seventy years, came to the parting of the parochial ways, each wishing the other "good luck in the name of the Lord."

¹ N. Y. Convention Journal, 1829.

CHAPTER IV.

ST. PETER'S CHURCH AND ST. PHILIP'S CHAPEL. THE RECTORS.

1770-1840.

FROM the year 1770 until 1836 St. Peter's and St. Philip's were served by one Rector who officiated in both churches.

At the first meeting of the Vestry of which we have record, held on September 1st, 1770, it was resolved to "sett on foot a subscription in favor of Mr. John Doty and endeavour to settle him as our Minister." On October 15th it was "farther agreed to give Mr. John Doty a Call as Rector of this Church when he is properly ordained." The Vestry then prepared a petition to the Society for the Propagation of the Gospel "recommend-
ing Mr. Doty to them for our Minister, and praying their assistance for his maintenance," and also wrote a letter to the Rev. Dr. Burton, "Sec to ye Society giving an account of the state of our Church."

John Doty came of a good stock. The original family name was "Doten" and they hailed from Boston, in the county of Lincoln, England. Edward Doten was one of the "men of the Mayflower" who landed at Plymouth in 1620. Jabez, the son of Isaac Doten and Mary Faunce, was born at Plymouth, Massachusetts, on January 1st, 1716. He married Mary Ann Price of New York, daughter of a lieutenant in the Queen's

Fusileers. Jabez was the first of his family to leave Plymouth, and from that time wrote his name "Doty." On August 10, 1757, Joseph Harrop, mariner, of New York City, going on a privateering cruise in the ship-of-war called the "Stirdy Beggar," Captain Troup, "appoints his trusty and loving friend, Jabez Doty of New York City, 'joyner,' his true and lawful attorney. Recorded in Clerk's office, New York City at the request of Mr. Jabez Doty, Joyner, June 28, 1762."

The Rev. John Doty was the eldest child of Jabez and was born in the city of Albany on May 8th, 1745. A descendant of his says of him:

While the paternal ancestors of Rev. John Doty were of the strictest Puritan stock at Plymouth, his mother was the daughter of an English military officer, stationed in New York. This union brought to him some means and good family connections, a conservative tendency in politics and religion, and a desire for culture, position and influence. He was the oldest son of his parents, and, 1768, entered King's College of New York City, now Columbia College.¹

He left the college without a degree, in 1770, and during the summer of that year officiated at Peekskill and neighbourhood as a lay reader. On May 15th of the same year, he married, in New York, Lydia Burling, from whom he was subsequently divorced. His second wife (1819) was Rachel Jeffery of Boston, Massachusetts, who died at Montreal March 1st, 1860.

There were no Bishops in America, and it was therefore necessary for John Doty to proceed to England for ordination. Armed with letters of recommendation

¹ *The Doten-Doty Family in America*, pp. 155-7.

from the Vestry, he sailed to the other side, and on October 23rd, 1770, he was ordered Deacon in the Chapel Royal, Whitehall; and on January 1st, 1771, was made Priest in the same chapel by the Bishop of Norwich.¹

It would be interesting, were they available, to read the letters of recommendation which John Doty carried with him to the Bishop of London, who had the oversight of the Church in the Colonies, but we are able to reproduce the documents which accompanied the ordination. The candidate was first required to put his hand to the Oath of Conformity:

I do declare that I will conform to the Liturgy of the Church of England as it is now by Law Established. John Doty.

The Certificate of Ordination to the Priesthood was thus worded:

—by divine permission Bishop of Norwich to all to whom these Presents shall come or whom they may in any wise concern.

Know ye that at an ordination holden by us with the Aid and Assistance of Almighty God on the first day of January in the year of our Lord one thousand seven hundred and seventy-one—in the Chapel Royal, Whitehall—we did admit and promote our beloved in Christ John Doty to the Holy Order of a Priest according to the Rites and Ceremonies of the Church of England in that behalf published and provided. He having been well recommended to us for His good life and virtuous attainments and proficiency in Learning with a sufficient Title and having been also first examined and approved by our Examiner. In Testimony Whereof we have caused our Episcopal Seal to be hereto affixed.

¹ Two Hundred Years of the S. P. G., Vol. II, p. 885.

Duly ordained, two other formalities had to be observed before he could leave England and assume the rectorship of the United Churches. One was formal appointment by the Venerable Society as one of their missionaries and the other was a license to officiate in the Colonies, issued by the Bishop of London. In the library of Fulham Palace, London, there is preserved a manuscript, "List of Persons licensed to the Plantations by the Bishop of London from the year 1745 inclusive,"¹ where the date of John Doty's "License" is given as January 1st, 1771. It was worded as follows:—

BISHOP'S LICENSE

Thomas by Divine Permission Bishop of London
To our beloved in Christ John Doty, Clerk—
Greeting.

We do by these presents Give and Grant to you in whose Fidelity, Morals, Learning, Sound Doctrine & Dilligence, we do fully confide our License and Authority, to continue only during our pleasure to Perform the Office of a Priest in the Province of New York in America in Reading the Common Prayer & Performing other Ecclesiastical Duties, belonging to the said office according to the Form prescribed in the Book of Common Prayer, made & published by Authority of Parliament & the Canons and Constitutions in that behalf, lawfully established & promulgated and not otherwise, or in any other manner (you having first before us subscribed the Articles & taken the Oaths which in this Case are Required by Law to be Subscribed and taken.)

In witness whereof we have caused our Seal which we use in this case to be hereto affixed. Dated the

¹ This list is printed in the Collection of the Protestant Episcopal Historical Society, 1851, pp. 107-120.

first day of January, in the Year of our Lord 1771.
(Seal) Tho. London.

It was also the custom that missionaries, before sailing, should wait upon the Archbishop of Canterbury to receive his "Paternal Benediction and Instructions." When John Doty did so he received, in common with other missionaries, the following written words of counsel and instruction:

That they always keep in view the great Design of their undertaking, viz. To promote the Glory of God, and the Salvation of Men, by propagating the Gospel of our Lord and Saviour.

That they often consider the Qualifications requisite for those who would effectually promote this Design, viz.,—a sound knowledge of and hearty belief of the Christian Religion; an Apostolic zeal, tempered with Prudence, Humility, Meekness and Patience; a fervent charity towards the souls of men; and finally, that Temperance, Fortitude and Constancy, which become good soldiers of Jesus Christ.

That in order to the obtaining and preserving the said Qualifications, they do very frequently in their Retirements offer up fervent prayers to Almighty God for his Direction and Assistance; converse much with the Holy Scripture; seriously reflect upon their Ordination Vows; and consider the account which they are to render to the Great Shepherd and Bishop of our Souls at the Last Day.

That avoiding all names of distinction, they endeavor to preserve a Christian agreement and union one with another; as a Body of Brethren of one and the same Church united under the superior Episcopal order, and all engaged, in the same design of Propagating the Gospel.¹

1 Hawkins, *Missions of the Church of England*, p. 424.

With such counsels ringing in his ears John Doty set his face homewards, and arrived in the Highlands just five months after his ordination. At a meeting of the Vestry held on the 8th day of June, 1771, attended by Beverly Robinson, Charles Moore, Caleb Ward, Joshua Nelson, Daniel Birdsall and Jeremiah Drake, it was "Unanimously agreed by the Wardens and Vestry that the Rev. John Doty be presented to the rectory of S. Peters Church on the Manor of Cortlandt near Peekskill, and ordered that the Wardens do deliver him the key of said Church and give him possession according to Law." It is further recorded that "Agreeable to the above resolve, the Church Wardens did on the same day deliver the key to the Rev. John Doty and possession of the said Church."

Inasmuch as the Colonial Church was by law established it became the duty of the Vestry to present the Rector-elect to the Governor of the Colony for admission and induction. This the Vestry did at its meeting one month later, when the record runs:

The Rev. Mr. John Doty Having Excepted the Call given him the Last Vestry, Whereupon it is ordered that the Board Present the said Mr. Doty to his Excellency the Earl of Dunmore, Governor and Desire he may be admitted and Instituted as rector and inducted into the said St Peter's Church, and a presentation being prepared for that purpose and the same being read wars Signed and Sealed by all the Members present and is as following, viz.

To His Excellency the Right Honorable John, Earl of Dunmore, Captain General and Governor-in-chief in and over the Province of New York and

the Territories depending thereon in America, Chancellor and Vice-Admiral of the same:

We the Church Wardens and Vestry men of St. Peters Church on the Manor of Cortlandt near Peekskill in the County of Westchester, in Communion with the Church of England as by law established, the true patrons of the Rectory of S. Peter's Church aforesaid within your government, in all reverence and obedience to your Excellency, due and suitable send greeting in our Lord God Everlasting to said S. Peter's Church as yet having never been supplied and to our presentation of full right belonging to our beloved in Christ, John Doty, Clerk, to your Excellency by these presents, we do present, humbly praying that you would vouchsafe him the said John Doty to the same Church to admit him to the Rectory of the said Church to institute and cause to be instituted with all its rights, members and appurtenances, and that you will with favour and effect do and fulfill all and singular those things which in his behalf are proper and fitting for your Excellency to do. In testimony whereof, we the Church Wardens and Vestry men aforesaid have to these presents put their hands and seals this eighth day of July, in the year of our Lord one thousand seven hundred and seventy one.

Beverly Robinson
Charles Moore,
Wardens.

Joshua Nelson,
Caleb Ward,
Danl Birdsell,
Vestry.

The Minute of the Vestry of September 28th read thus:—

The above written petition of us the Wardens and

Vestry affoursaid, Directed to the right Honorable John, Earl of Dunmore, the then Govn^r of the Province of New York, praying him to admit, institute and induct the Rev^d Mr. John Doty a Rector of St. Peters Church, being presented to His Excellency William Tryon Esq^{re}, who superceded Govr Dunmore as Cap^{tn} Gen^l & Gov^r in Chief in and over the Province of New York & the territories depending thereon in America, Chancellor and Vice Admiral of the same, His Excellency Did accordingly admit & institute him the s^d John Doty, by virtue of certain letters of admision & institution under the perogative Seal in these words, to witt viz

I, William Tryon, Esq., Captain General and Governor in Chief in and over New York and the territories thereon depending in America, and Vice-Admiral of the same, do admit you, John Doty, to be Rector of the parish church of S. Peter's on the Manor of Cortlandt near Peekskill in the County of Westchester in the said Province, with all their Rights, members and appurtenances. Given under my hand and seal of the Province of New York, the 16th day of July, in the year of our Lord, 1771.

The Vestry were addressed by the Governor in these words:

His Excellency, William Tryon Esq., Captain General, Governor in Chief, in and over the Province of New York and the territories depending thereon in America, Chancellor and Vice-Admiral of the same, to all and singular Rectors and Parish Ministers whatsoever in the Province of New York, or to the Church Wardens and Vestrymen of the parish of Saint Peters, on the Manor of Cortlandt near Peeks Kill, in the County of Westchester in the said Province, and to each and every one of you greeting:

Whereas I have admitted our Beloved in Christ,

John Doty, Clark, to the Rectory of the Parish and the parish church of Saint Peters, on the Manor of Cortlandt, near Peeks Kill, in the County of Westchester, within this government, to which the said John Doty was presented by the Wardens and Vestrymen of the said parish, the true and undoubted patrons of the said parish, vacant, as having never before been supplied by any incumbent, and him the said John Doty I have instituted into the Rectory of the said parish and parish church with all their Rights, members and appurtenances observing the Laws and Canons of Right in that behalf required and to be observed.

To you therefore jointly and severally I do commit, and firmly enjoyning, do command each and every one of you that in due manner him, the said John Doty, Clark, or his lawful Rector in his name or for him into the Reall, actual, and corporate possession of the said Rectory, parish and parish church of S. Peter's, and of all the rights and appurtenances whatsoever to the same belonging. And you induct, or cause to be inducted, and him so inducted, you do defend.

And of what you shall have done in the premises hereoff, you do duly certify unto me, or other competent Judge in that behalf when hereunto you shall be duly required.

Given under my hand and seal of the Province of New York, this 16th day of July, 1771.

WILLIAM TRYON.

Still another formality had to be observed before John Doty could enter upon his benefice. The Church in the American Colonies was under the laws of England, as the Anglican Church was an integral part of the State, and the Rector-elect was therefore required to assent to the

Thirty-nine Articles of the Faith. His having done so is thus recorded in the Minutes of the Vestry of September 28th, 1771:

The said Mr. John Doty, having first produced a certificate to this Board, of his having, in the presence of several witnesses, declared his unfeigned assent and consent to the 39 Articles of Religion agreed upon by the Archbishop and Bishops in the Convocation holden at London, Anno Domini, 1562, —and having prefixed these to his Majesty's royal declaration, after which he was, by virtue of certain letters mandatory, under the Seal, in due manner Inducted into the reall, actual and corporal possession of the Rectory and Parish Church of Saint Peter's aforesaid.

The form of assent, or, as it was called, the "Declaration of Conformity" was thus worded:

I, John Doty, do hereby declare my unfeigned assent and consent to all and everything contained and prescribed in ye Book entitled 'The Book of Common Prayer,' and administration of the Sacraments, and ye Rites and Ceremonies of ye Church, according to the use of the Church of England: together with ye Psalter or Psalms of David, printed as they are to be sung or said in Churches, and the form or manner of making, ordaining and consecrating Bishops, Priests and Deacons.

to which was also added assent and consent to the Thirty-nine Articles of the Church of England.

The minutes of the Vestry make no mention of Mr. Doty's resignation of the rectorship of the united churches, nor of the time of his departure. It is, however, stated in the report of the Society for the Propagation of the

Gospel for 1774 "That the circumstances under which he left his congregation at Peekskill did not raise him in the estimation of the Society, to whom his conduct, in that particular, hath been reported to his disadvantage, and as an act of ingratitude." What those circumstances were we have now no means of conjecturing, unless it should be the brevity of his service in a parish which had waited for his ordination and built him a parsonage. Obviously his offence was not a very serious one, for he continued a missionary of the Venerable Society until 1803. He is recorded as attending a Vestry meeting at Peekskill on August 13th, 1773, after which his name disappears from the parochial records.

Three days later the Rev. William Andrews, Rector of St. George's, Schenectady, writes from New York to Sir William Johnson: "My health has really suffered so much of late from constant confinement to a school, and from my attention to the mission, that I have, by the advice of Dr. Constable, been obliged to make an excursion abroad for the recovery of it. A principal inducement to undertake this, was the arrival of a clergyman at Schenectady, who kindly offered to supply my place, should I absent myself."¹ A little later in the same letter he adds: "This gentleman who now officiates in my room, is personally known to Colonel Johnson, and I believe would, if agreeable to you and the people, accept the Mission. He is a relation of Mr. Ellices. A person of good abilities and fair character."¹ This un-named clergyman was the Rev. John Doty. The records of the S. P. G. state that "At the request of the Church War-

¹ Documentary History of the State of New York, Vol. IV, pp. 305-6.

dens and Vestrymen of Schenectady, the Rev. Mr. Doty, a gentleman educated at King's College, New York, and ordained some time since for S. Peter's at Peeks Kill, is appointed to succeed Mr. Andrews¹ with the former salary for the space of five years; after which time, one half will be withdrawn, and the congregation be in a condition, it is hoped, to increase their contribution to his support."²

The first services of the Church in Schenectady were held by the Rev. Thomas Barclay of Albany in 1710, and until the erection of St. George's, about 1762, were held in the Dutch Church. Of the town in those days the Rev. John Taylor writes: "It makes a singular appearance, being built in the old Dutch form—houses in general but one story, or a story and a half—and standing end-wise to the street." In this place John Doty spent a four years' active but troubled ministry. Every Sunday afternoon he catechised the children in open congregation, in addition to which he conducted a class for "twenty poor negroes." In one year he baptized more than one hundred infants, "most of them brought in from the circumjacent country, in which there are many poor families to whom he had occasionally preached."

This admirable parochial work was disrupted by the War of the Revolution. In an historical sermon preached in 1882 by the late Rev. Dr. Payne, he said of Mr. Doty:

1 The Rev. William Andrews was of Irish birth. He was recommended to Sir William Johnson for the mission at Schenectady by Colonel Croghan and Secretary Banyar, and was ordained by the Bishop of London in 1770. He afterwards removed to Virginia.

2 Report of the Society for the Propagation of the Gospel, 1774.

Not long had the new incumbent been proclaiming within these walls the gospel of peace, before the sounds of war were echoed from Lexington, Concord and Bunker Hill. The rupture between the colonies and the mother country was to try the souls of all, but of none more than the clergy of the English Church, who were sustained by the bounty of its Society at home, and whose ordination vows would not allow them to disuse the liturgy, with the prayer for the king and royal family. Like many of his brethren, Mr Doty suffered between a sense of duty and the pressure of the times. He was arrested, and kept in ward for a while. On being released, he left for Canada; and divine service was suspended in the church during the remainder of the war.¹

From various sources we can fill in the above outline. In his *Annals of Albany* Munsell states that St. George's library, the organ and a greater part of the interior were destroyed by a gang of Indians and lawless whites, and adds, "they even meditated the destruction of Mr. Doty's property; but they knew not the place of his abode, and, as none would inform them, he escaped their ire." Mr. Doty himself writes: "The Church had been on the decline for three years: two-thirds of the people only remaining, but those of decent deportment, and attached to the King . . . So reduced were his people that he left in Schenectady only fifty-nine, exclusive of slaves among whom were sixteen communicants, and twelve catechumens."²

From the safe refuge of Montreal he writes on May 30th, 1778 to the S. P. G.,—

1 Pearson, History of the Schenectady Patent, p. 396.

2 Quoted in Fowler's MS. Biographies of the Clergy.

To avoid a long detail of the most il-liberal treatment he has received from his factious neighbors, he thinks it suffice to say, that after fifteen months interruption of divine service, his people having suffered in various ways, and himself twice made prisoner, he found it absolutely necessary to retire with his family to Canada. To pay for which journey, and to discharge the debts necessarily incurred by him, through the deficiency of the peoples subscriptions, all the money he had, and could collect from the sale of his furniture was not sufficient; and his distress must have been very great had he not been appointed Chaplain to His Majesty's Royal Regiment of New York.¹

Mr. Doty left Schenectady on October 23rd, 1777, and so great were the difficulties of travel, that it was nearly a month before he reached Montreal.² To the foregoing must be added a more detailed statement of his experiences made under oath, a statement the more valuable because it is typical of the sufferings of many of the colonial clergy who adhered to the cause of the king.

At the close of the War of the Revolution the British Government was inundated with claims for compensation for "losses and services" of the loyalists. Royal Commissioners were appointed to investigate and adjudicate upon the claims. For obvious reasons this could not be done within the confines of the United States, so the hearings took place in London and Nova Scotia. All claims had to be submitted in writing, and each claimant was required to appear personally before the Commissioners. These claims have been carefully pre-

¹ Report of the S. P. G., 1779.

² Stuart, *The Church of England in Canada*, p. 46.

served in the archives of the British Colonial Office, and they have been copied into forty-six folio manuscript volumes which constitute one of the greatest historical treasures of the Public Library of the city of New York.

These volumes contain a wealth of material for the student of the Revolutionary period as it affected both Church and Commonwealth. Therein are found the claims of the Rev. Charles Inglis, Rector of Trinity Church, of the Rev. Samuel Seabury, then Rector of Westchester, and afterwards first Bishop of the American Church, and many others. Two of the documents are of absorbing interest to the parish of St. Philip's in the Highlands—the claims of the Rev. John Doty and Colonel Beverly Robinson, the first Rector and Warden of the united churches. The proceedings in Mr. Doty's case read as follows:

To the Honorable Commissioners appointed by
Act of Parliament for enquiries into the Losses and
Services of the American Loyalists.

The Memorial of John Doty, Clerk, one of the Missionaries of the Society for the Propagation of the Gospel, and late Rector of St. George's Church, in the town of Schenectady &c, Province of New York, North America.

Humbly Sheweth,

That your Memorialist from the beginning of the late Troubles in America, adhered stedfastly to his Allegiance using his utmost endeavors to preserve the people committed to his care unshaken in their loyalty; and especially from the Autumn of 1777—to the Autumn of 1781—faithfully discharged the duty of a Chaplain in one of the Provincial Corps in Canada. That besides the personal ill-treatment

he received from his deluded Countrymen, your Memorialist compelled to retire within the British Lines was deprived (for the most part) of his Living which he estimates at £80 Sterling per annum, to which your Memorialist adds the loss of 325 Acres of Land, an estate in fee simple situate lying and being on the South side of the Mohawk river, in the county of Tryon, and in the Township of Belvidere, which land, together with part of his moveable estate left at Schenectady, he values at £250 Sterling.

That in point of Living £140 New York Currency the Par of £80 Sterling would go as far at Schenectady as £140 will extend here (London); for which reason your Memorialist finds it extremely difficult to support himself and his Wife (the companion of his Misfortunes) in the expensive Metropolis, where with much less than the sum last mentioned he has been obliged to remain ever since his arrival on the British shore.

Your Memorialist therefore prays that his case may be taken into your Consideration in order that your Memorialist may continue to receive the small Annuity allowed to him since the Fifth day of January last, or such Aid or Relief which his Losses and Services may be found to deserve.

JOHN DOTY.

No date is attached to this Memorial, but it was probably presented late in 1783, and in the February following Mr. Doty appeared personally in support of his claim. The official record is as follows:

Feby 6th, 1784.

Evidence on the Foregoing Memorial of the Rev.
John Doty.

Claimant sworn

Says he is a native of Albany in the Province of

New York, but was brought up from his Infancy in the City of New York.

Says at the commencement of the Troubles he was rector of S. George's Church in Schenectady—The first Step he took at that time was to warn the People Privately and used every means in his power to confirm them in their Allegiance—He likewise as far as he thought right exhorted them from the Pulpit to the same Effect—This conduct soon drew upon him the Suspicion and Enmity of all who were of the opposite Faction—They did not molest him personally until after the Declaration of Independence at which time his Church was shut up—He was warned not to keep it open by Mr Wayne one of the Congress lest he should be troubled for it—Soon after this he was taken up and carried before the Committee of the Town and two young men swore they considered him as a person plotting with the Negroes against their State, and to destroy the Town:

Claimant denied his being concerned in any Plott, but openly declared his Allegiance to the King. He was in consequence of this threatened to be sent to prison. He was acquitted of the Charge of Plotting to destroy the town and was discharged.

Not many weeks after he was taken up again by two armed men as being a Tory, and sent off in a Wagon to Albany; when he arrived at Albany he was bailed by a relation who was on the Rebel side. The next day he, with the others who were carried down with him, were brought before the Committee where an Oath of Neutrality was tendered to them severally—He believes the others took the Oath but he refused to take any—He was however permitted to return home through the Interference of his Friends—He accordingly went back and staid at home till the affair of General Burgoyne, when from his Miscarriage despairing of relief he by means of his friends at Albany

obtained permission from General Gates to go unto Canada—The General offered him anything in his Gift as far as £200 a year—Claimant said he would consider of it, but begged he would let his Secretary make out his Pass, and immediately that he got it he departed unto Canada. He was appointed Chaplain to the first Battalion of Sir John Johnson's Regiment in which situation he continued till he arrived in England in the Autumn of 1781—He had leave to come home for his Health—and he had business with the Society for the Propagation of the Gospel and he was permitted to act by Deputy¹ and he received the half of the Pay—the Regiment is now reduced, and his half pay is assigned over to a Gentleman in Montreal of whom he was obliged to take up Money, but in about a year he shall be able to clear it off, and have his half pay clear—It was £60 a year.

He was appointed a Missionary of the Society for the Propagation of the Gospel in 1773—and has hitherto received £40 a year, but he has lately had a different Mission given to him at Sorenne² which will produce him £50 a year. He receives an allowance of £40 a year from the Treasury.

The record further states that Mr. Doty produced his commission as military chaplain signed by Sir Guy Carleton, and also the deed of the land for which he paid £80. He valued the land at 13s.-6d. per acre. He further testifies that

He lost by leaving behind him a Chamber Organ and his Library—He put the Organ in the Church for Security, and he values the Library and the Organ at £30—and he meant to value his land at £220, and

¹ As Chaplain.

² Sorel.

that the income of S. George's was secured to him by a Bond from the Church Wardens.¹

On his arrival in Canada he was at once appointed Chaplain to His Majesty's Royal Regiment of New York, the sixtieth, and in addition to his military duties he ministered devotedly to such of the Mohawk Indians as were settled in Canada, many of whom had joined the royal army. Six miles from Montreal the Mohawks in 1778 "built a few temporary huts for their families and . . . a log house for the sole purpose of a Church and a Council Room." There Mr. Doty ministered "to the whole assembled village, who behaved with apparent seriousness and devotion." The record is still extant of how he admonished the Red Men to be faithful to their baptismal vows, and of how the Chief replied "that they would never forget their baptismal vows, nor the religion they had been educated in, and that it revived their hearts to find once more a Christian Minister among them, and to meet together, as formerly, for the worship of Almighty God."² In June, 1778, he accompanied his regiment to Quebec, and a little later General Haldimand informed Sir John Johnson that a memorial had been presented by the inhabitants of Montreal requesting the appointment of the Rev. John Doty to the management of a public school.³ The appointment was not made, and he sailed for England, accompanied by his wife, on October 23rd, 1781, on the

¹ American Loyalists, Audit Office Manuscripts, New York, Book 1, Claimants, Lenox Library, Vol. XLI, p 45-51.

² Two Hundred Years of the S. P. G., 1901, Vol. I, p. 139.

³ Canadian Archives, Haldimand Collection, Letters to Officers of the King's Royal Regiment of N. Y., Series B, Vol. 138, page 125.

Integrity with “a convoy of 60 sail,” being allowed to retain his chaplaincy during his absence.

In January, 1783, during a visit to England, Mr. Doty drew up a valuable statement on “The present state of the Church in the Province of Canada,” in which he declares “The evening service of the Church of England is not performed: The weekly prayer days, Saints’ Days . . . are totally neglected: and the Sacrament of the Lord’s Supper administered not above three or four times a year at Montreal, not so often at Quebec and not at all at Trois Rivieres.”¹ Uncompromising Tory as he was, he adds that the Society “will not have the rank weeds of Republicanism and Independence to root out before they can sow the pure seed of the gospel, as was too much the case heretofore, in the Colonies, but on the contrary they will find a people (like the good ground) in a great measure prepared and made ready to their hand. The Protestants to a man are loyal subjects, and in general members of the Church of England.”²

For this promising field John Doty “freely offered his services,” and it was decided to make a “trial” by appointing him to establish a mission at Sorel. Sorel was then “the key of Canada,” fifteen leagues below Montreal. Besides the garrison, which was “middling large,” there were seventy Protestant English families. He arrived at Sorel on July 1st, 1784, and immediately applied to the Governor for a residence, provisions and a lot of land, and, until such time as a residence was provided, he was quartered in barracks. The first service was held on July 4th, 1784, and was attended by “Dis-

¹ Two Hundred Years of the S. P. G., 1901, Vol. I, p. 140-41.

² Two Hundred Years of the S. P. G., 1901, Vol. I, p. 141.

senters, Lutherans and Churchmen.” After four weeks, permission to use the Roman Church was withdrawn, and he applied to Major Johnson for the use of a government building. In 1785 he purchased “one of the Best houses in Sorel for fifteen guineas, and fitted it for a Church so as to accommodate above one hundred and twenty persons.” The gift of a bell “encouraged them to add a steeple to their church.” “The first Church in which he ministered,” writes Canon Anderson, “was of wood, and it was originally a marine store, fitted up for divine service in something of church-like form, with belfry and bell.”¹ This was replaced by the aforementioned building opened on Christmas Day, 1785, when “thirty-two persons received the Communion.” John Doty writes in his diary: “Completed the first Protestant Church built in Canada, and opened it for Divine Service.”

The following summer he visited Albany and was called to the rectorship of St. Peter’s Church, which he declined in the interests of his work at Sorel. His stipend of £50 was paid by the S. P. G. and in 1786 the Government added an annual allowance of £100, to which were added grants of land, which in the course of time became quite valuable. From Sorel he reached out in his missionary labor to Montreal, where he ministered to a congregation of Germans, and to St. Armand, where ‘he had a serious and crowded audience, and baptized six infants and one adult.’”

In 1793 he visited New York, where he is said to have received a call to St. Ann’s Church, Brooklyn, as witness

1 Centennial Sermon in the Church at Sorel by the Rev. Canon Anderson.

this paragraph in the S. P. G. report for 1797: "It is with concern that the Society has received information that they are deprived of the useful service of this worthy missionary, Mr. John Doty, by his removal to his native country to take charge of S. Ann's Church at Brooklyn in Long Island, in the Province of New York."

There is, however, no mention of this fact in the records of St. Ann's, and in September of the same year we find Mr. Doty preaching before H. R. H. Prince Edward at Sorel at a notable Masonic service.

In 1803 he resigned as a missionary of the Venerable Society, and removed to Three Rivers, where, on July 28th, 1819, he married Rachel Jeffery. He died on the 23rd of November, 1841, at the great age of ninety-six years, and was buried in the old cemetery where a simple stone bears this inscription:

Sacred to the Memory
of
the Reverend John Doty
who departed this life on the
23rd of November, 1841.
Aged 96 years.

Blessed are the dead who die in the Lord.

Mrs. Doty died in Montreal, March 1st, 1860. Writing in 1893 the Rector of the parish says: "Mr. and Mrs. Doty are still remembered by old residents of Three Rivers, who speak of them as devout and honorable gentle-folks, always bearing the dignified manners and the courtly grace of a bygone age."¹

Nearly two years elapsed before St. Peter's and St.

¹ The Church of England in Canada, 1759-1793, Rev. H. C. Stuart, p. 109.

Philip's secured a successor to Mr. Doty. At a meeting of the Vestry on September 18th, 1775, "it was unanimously agreed to set on foot a subscription for the support of Mr. Bennett Page during his preaching in S. Peter's Church, Peeks Kill." In all probability this was "Bernard Page," who was licensed by the Bishop of London to officiate in Wyoming parish, Pennsylvania, in 1772, from whence he removed to the Province of New York.¹ A curious reflection upon him occurs in an advertisement of a lottery for a Church in Brooklyn:

New York, March 31st, 1774. Many Persons having been misled by an opinion, that the Church proposed to be erected by means of a lottery, at Brooklyn, on Long Island, is to be under the ministry of the Rev. Bernard Page, the public is hereby assured to the contrary, and that it will be a truly Orthodox Church, strictly conformable to the doctrine and discipline of the constitutional Church of England, as by law established, and under the Rector and Vestry of Trinity Church, in this City.²

How long Mr Page ministered in the united churches it is impossible to tell. The meeting at which he was engaged as minister "adjourned until further notice," and no meeting is recorded for the next fifteen years. During those years the Colony of New York threw off all allegiance to the British Crown, becoming one of the thirteen United States and the "Church as by Law established" ceased to exist therein. Families were divided into hostile political camps, and the Highlands were ravaged by the armies. Two-thirds of what is now

¹ Bolton's History of Westchester County, 1881, I, p. 132.

² Rivington's New York Gazette, Thursday, March 31st, 1774.

Putnam County, was sequestered from the ownership of Beverly Robinson and of his brother-in-law, Roger Morris. The people of the parish were scattered; the services were either suspended or held irregularly; and for several years there were no meetings of the Vestry and no settled minister.

The record takes up the broken thread with the election of Wardens and Vestrymen on Easter Monday, April 5th, 1790, but no steps towards obtaining a clergyman were taken till the following year when it was "Agreed that a subscription paper be sett on foot for the purpose of raising a sallary for a minister to officiate in the united churches of S. Peter's and S. Philip's." Richard Arnold and Joshua Nelson were appointed to solicit subscriptions at Philipstown, and Jarvis Dusenbury and Caleb Morgan were appointed to "furnish the said subscription role on the part of St. Peters." It was further agreed that "the Wardens and Vestrymen begin both the Subscription papers now mentioned, but it is hereby understood that the duplicate signing is deemed to give equal encouragement to both, and that the payment of one will discharge the subscriber."

In November, 1791, the Vestry "did then agree to pay the sum of Twenty pounds for the suport of David Lamson¹ to services in S. Peter's Church at Peekskill and S. Philip's Chappel in the Highlands until the first of April next, and it is further agreed that Joshua Nelson and Silvanus Haight shall furnish him with the necessarys agreeable to a person of his station out of the above Twenty pounds."

¹ Probably "Lampson."

Apparently David Lamson's engagement was not renewed, for on the 7th day of August, 1792, the Vestry

did then agree with the Rev. Andrew Fowler to officiate as Rector of the Church and Chapple for one year, and they do promise to pay him for his service the sum of seventy pounds current money of New York, and have likewise agreed with John Bashford for the house which he now lives in until the first day of May next, and to give him the sum of five pounds for the same, and they do further agree to put Mr. Fowler on the Glebe farm the first day of May next.

Early in the following year the Vestry resolved that "the Rev. Mr. Fowler shall be inducted according to the mode of the Protestant Episcopal Church in this state now in use, with the Rectory of S. Peter's Church on the Manor of Cortlandt, and S. Philip's Chapel in Philips-town now in communion together and that the Induction into S. Peter's Church shall be made on Monday the 6th of instant January, and the Induction into S. Philip's Chapel when convenience will permit."

The next year Mr. Fowler was re-engaged for another annual term at a salary of eighty pounds, the Vestry further agreeing to repair the house and build a barn. It was also arranged "that both parties do agree to give each party three months warning previous to leaving or dismissing." A little later a minute records a complaint of the Rector "that the church at Peekskill had neglected to discharge their part of the first half year's salary."

In those days the growth of the Episcopal Church was



THE REV. ANDREW FOWLER, M. A.
RECTOR, 1792-1794

not regarded with favor by the Puritans. It is a matter of public record that during the Revolution the Presbyterians attempted to take the church on the Manor of Cortlandt by force. Mr. Fowler seems, however, to have maintained cordial relations with his ecclesiastical neighbors, as witness the following correspondence with Rev. Silas Constant, a militant Presbyterian minister of Yorktown.

Reverend Sir,

It is a rule in the Church to which I belong, that no minister not even one of our own Denomination, shall preach at any time in our Churches without liberty is first obtained of the Rector—Nearly the same rule I suppose is observed among the Presbyterians or Congregationalists, and as I feel an inclination to preach a sermon in Crown Pond¹ within a short time, I therefore beg the favor of your Meeting House when it does not interfere with your own appointments for that purpose. A line in answer to this will oblige,

(Your) friend and honorable servant,

ANDREW FOWLER.

to which courteous request Mr. Constant replied:

Reverend Sir,

I received yours intimating your willingness to preach in this neighborhood, and I shall note your direction and give notice to the congregation. The Meeting House will be opened without objection, and hope your appointment will be when I can attend, if week day, if on Sabbath it must be when I preach at Peekskill,

Yours in sincerity,

SILAS CONSTANT.

¹ Crompond.

Andrew Fowler was born at Guilford, Connecticut, on June 10th, 1760. He was the son of Andrew Fowler by his wife, Martha Stone, and a descendant of John Fowler, one of the founders of Guilford in 1639.¹ At the age of nineteen he entered Yale, a convinced Presbyterian, graduating in 1783, and receiving his Master of Arts degree ten years later.²

In the latter half of the Eighteenth century the burning question in religious circles in America was the nature and organization of the Church, and the point around which controversy raged most fiercely was the necessity, or otherwise, of the Episcopate. The fight waxed exceeding bitter, and it produced an endless array of books and pamphlets.

So serious a question could scarcely escape the attention of the young student preparing for the ministry, and he had not far to seek for materials. In the year 1711 an agent of the colony of Connecticut in London sent over eight hundred books, among which were the works of strong Anglican writers like Hooker, Chillingworth and Usher. These were in the Yale Library, and they attracted the attention of Andrew Fowler, who promptly sought permission of the President to read them.

The request unwittingly revived memories of the darkest day in the annals of New England Puritanism. Fifty-seven years before a little group of Yale professors and ministers, including Timothy Cutler, then President of the College, had studied those same books. Their studies convinced them that "they were usurpers in the house of God," and they announced their intention

1 Smith, *History of Guildford, Ct.*, p. 18.

2 Fowler, MS. Biographical Sketches of the Clergy.

of applying for Holy Orders in the Church of England.¹ Little wonder that the President, with such memories, promptly refused the request on the ground that the books in question were "dangerous." Possibly the refusal stimulated the young student's desire; at any rate they were obtained elsewhere, and as a result of their perusal, Andrew Fowler joined the Church. For seven years he was a devoted lay reader. In the Autumn of 1779 he became a churchman, and almost immediately "commenced reading prayers and sermons under the direction of the Rev. Bela Hubbard at West Haven, three Sundays in five; and at New Haven in 1782 he read prayers and sermons for the same Reverend gentleman two Sundays in five. These circumstances commonly took place in the same manner till he graduated, though at sometimes he read prayers elsewhere in his native State, he having the President's leave to do so."²

After his graduation he removed to New Rochelle where, he says, "I was principally engaged with a school." He found the Church in a distressed position, the churches in Yonkers, Peekskill, Rye and Westchester were closed, and some of them had been converted into military hospitals. Nor did the clergy escape. The Rev. Luke Babcock, Rev. Epenetus Townsend and Rev. Samuel Seabury were imprisoned, and the Rev. Ephraim Avery, of Rye, lost his life. The clergy were scattered; the churches closed and the flock of God were as sheep without a shepherd. England ceased to send out missionaries, there were no American Bishops, and

¹ Perry, History of the American Episcopal Church, Vol. I, p. 247 ff.

² Fowler, MS. Biographical Sketches of the Clergy.

consequently no ordinations. To Andrew Fowler the Church's extremity was his missionary opportunity, and he set out to gather the sheep again into the fold.

He writes in his Journal: "At the close of the War I collected the congregation at Rye and at White Plains

Began at Rye the first Sunday in April, 1784, and at White Plains the Sunday after." In 1786 he extended his efforts to Yonkers, of which he writes: "The congregation had been broken up by the War, and was for sometime destitute of a regular pastor. The Rev. Mr. Babcock died sometime before the peace took place. I read sermons and prayers there with great pleasure, and never saw any other conduct there than that which was truly christian and pious. I could go there but occasionally, as I was then principally engaged as a lay-reader at New Rochelle."¹ In 1785 he was lay representative of Trinity parish to the Diocesan Convention.² From New Rochelle he removed to Long Island and served as lay reader at Brookhaven, Oyster Bay and Huntington.³

He was ordered Deacon by Bishop Provoost in St. Andrew's Church, Staten Island in 1789, and was advanced to the Priesthood by the same Bishop in St. Paul's Church, Eastchester, one year later. His first parish was Christ Church, Oyster Bay. His rectorship of St. Peter's and St. Philip's terminated in the Fall of 1794, and he removed to Bedford, N. Y., where he ministered for one year. Removing to New Jersey, he labored at Shrewsbury, Middletown and Spottswood.

¹ Fowler, MS. Journal.

² N. Y. Convention Journal, 1785.

³ Marvin, *The Church in Suffolk County*, p. 8.

A list of the New Jersey Clergy in 1798 shows him as "Minister of St. Mary's Church, Coles Town, on contract for one year only."¹ Philadelphia was the scene of his work for one year, and his last charge in the North was S. Michael's, Bloomingdale, then a country place on the far outskirts of the city of New York.

In 1806 Mr. Fowler removed to Charleston, S. C., where the real work of his life was done. Writing under date of February 15th, 1807, to John Henry Hobart, then assistant minister of Trinity Church, New York, he says, "After I left New York the first place I went to was Wilmington, N. C. At this place I met with a Clergyman by the name of Walling, who is one of the most pleasant and agreeable men in the world." At Wilmington he was detained five weeks awaiting a ship to Charleston.

We who live in the Twentieth Century, when the Church has reaped all the finer fruits of the Oxford Movement, have little idea of the laxity of faith and effort which characterized the Church in America in the earlier years of the Nineteenth Century. When Andrew Fowler went South he wrote to the Rev. John Henry Hobart: "I conversed with Mr. Walling upon the state of the Church, which he tells me is deplorable. I find that the idea of Episcopacy is but little esteemed among either the Clergy or the people. They think it no matter what religion a man is of, provided he be honest."²

The attitude was typical of the times. The era of aggression had not begun. The missionary motive was yet unborn, and the Bishops were content with small

¹ General Convention MSS.

² Hobart MSS.

achievement. The Church was apologetic. But "there was the sound of the wind in the tops of the mulberry trees." In the city of New York there lived and labored a man to whom the American Church was to owe a new life. John Henry Hobart—not yet a Bishop—was dreaming dreams and seeing visions of a Church alive to her splendid heritage. He was the apostle of a new catholicity which blazoned upon its banner the motto, "Evangelical Truth and Apostolic Order;" the able and intrepid champion of the Church of God. Under the inspiration of his leadership apology gave place to aggression. Wise before his time, Hobart foresaw the tremendous power of the printing press and used it to the full in the circulation of books and tracts expounding and defending the nature and organization of the Church. Andrew Fowler was in the fullest sympathy with Hobart's purposes and methods. In season and out of season he sought to open men's eyes to the glories of the Catholic Church, and he was shrewd enough to see that the most effective method was the circulation of Churchly literature.

His five weeks' enforced stay in Wilmington was used to extend the influence of the Church. He writes to Hobart: "I was invited to dine out every day while I was at Wilmington; it gave me a great opportunity of advocating the Church, and my friend Walling told me that I had been of great service to him among his own people."

He adds, "I find that there is nothing wanting to make the Church flourish in this State but half a dozen good Clergymen and a few small tracts on Episcopacy, Baptism and the Lord's Supper."

The few books he had with him were quickly exhausted; "I had a copy of your *Companion*, one copy of your treatise on *The Festivals and Fasts* . . . these I was obliged to give away as some of my friends were so desirous to have them; it was a pity that I had not had many more. I wish, friend Hobart, that you would send me on a copy of the Canons of the Church, and some other small tracts which you may have it in your power to send gratis." How the literature was welcomed and used is seen in a further letter:—"Part of the pamphlets I have this day forwarded to Dr. Walling, and the remainder I shall distribute among the members of my own parish as they stand much in need of them. The life of Dr. Johnson¹ I have had six days, and it has been read through by nine persons already."

When he arrived at Charleston he found that the parishes had already made their arrangements for the year, but under the date of January, 1807, he writes: "I am elected Rector of S. Bartholomew's Church, Edisto Island, the property of which I am to be put in possession of next Winter. The living consists of a plantation with sixteen negroes; the pew rents are not less than four hundred dollars, and it is the general opinion that the whole, including what will be raised by subscriptions, cannot amount to less than two thousand dollars."²

A later letter sheds interesting light on climatic conditions: "It is a great misfortune that the inhabitants

¹ The Life of Samuel Johnson, D. D., the first President of King's College, in New York, by Thomas Bradbury Chandler, D. D., 1805.

² Hobart MSS.

are obliged to leave here, and move off to some considerable distance during the sickly months. As the heat increases, the country is filled with noxious vapors, and it will be ten o'clock in the morning before you can see the Sun for the fog." He adds, "I have never enjoyed my health better: I have eleven Communicants, and have baptized eight children."

With Charleston for a center he was in "labors oft" for forty years. In 1811 he resigned the rectorship of S. Bartholomew's parish and became an itinerant missionary for the rest of his life. For some time he labored at Columbia, S. C., where he "collected a considerable congregation of the best and most respectable citizens who attended public worship with great devotion."¹ To him also belongs the distinguished honor of presenting the first class of candidates for the Apostolic rite of Confirmation in the diocese of South Carolina on March 30th, 1813.²

In July, 1821, Florida was ceded to the United States by Spain. The churchmen of Charleston immediately took steps to send a minister to St. Augustine in order to establish church services. In an interesting and valuable historical pamphlet³ Mr. Fowler writes: "On Saturday, the 22nd of September, 1821, the Rev. Dr. Gadsen applied to me, on behalf of the Protestant Episcopal Society, composed of young men and others, to go as their

1 Dalcho, Historical Account of the Church in South Carolina.

2 Southern Churchman, February 11th, 1869.

3 A Short Account of the Rise and Progress of the Protestant Episcopal Church in the city of St. Augustine, East Florida, by Andrew Fowler, A. M., Charleston, 1835.

missionary to St. Augustine in East Florida, for the space of two months, in order if possible, to collect and organize a Congregation in that place."

Although the position had already been refused by several of the clergy, Mr. Fowler readily consented, and in less than a week was on his way armed with a *Circular Letter of Introduction to Christians in particular and to the Community in general*. He arrived at St. Augustine on October 2nd, only to find the city in the grip of malignant yellow fever, and the inhabitants panic-stricken. He was strongly urged not to land, but no personal danger daunted him. Without a moment's delay he commenced his devoted and untiring ministrations to the sick and dying. In the course of five weeks he officiated at eighteen funerals and baptized eight children.

On Saturday, October 6th, he issued an address in the *Florida Gazette*: "The Subscriber takes this method to announce to the Public his intention to perform divine service, God willing, in this city on the morrow, at the old Government House. Service will commence precisely at 10 o'clock in the morning." The service was duly held, and the preacher "had a numerous, respectable and attentive audience." He returned to Charleston on November 9th.

Amid his manifold missionary labors Mr. Fowler found time to make some notable contributions to religious literature. He was the author of *An Exposition of the Book of Common Prayer: A Catechism of the Church* and *An Exposition of the XXXIX Articles*.

cles.^A The estimate in which these works were held may be gathered from the address of Bishop Moore to the Diocese of New York, in which he says, "October 14th, 1807. Two hundred copies of Fowler's Exposition of the Liturgy of the Church, purchased by Trinity Church, to be distributed throughout this diocese."¹

A. The other known publications of Mr. Fowler were:—

1. *A Short Introduction to Christian Knowledge*, designed particularly for the use of the Protestant Episcopal Church at East-Woods, Oysterbay. New York, 1792.
2. *Hymns*. New York, 1793.
3. *A Sketch of the Life and death of Mrs. Hannah Dyckman, King's Ferry*. Danbury, 1795.
4. *The Lessons of the Protestant Episcopal Church in the United States of America; . . . with an explanation of all the Sundays and the principal Holy-Days throughout the year*. New Brunswick, N. J., 1798.
Second Edition, Charleston, 1838.
5. *A Form of Morning and Evening Prayer*. Compiled for the use of an Academy. New York, 1802.
6. *Short Instructions for those who are preparing for Confirmation*. Charleston, 1813.
7. *A Sermon, upon the word Amen, Revelation XXII, 21*. Delivered in S. Michael's Church, Charleston, Feb. 7th, 1813.
Charleston, 1835.
8. *A Short Account of the Rise and Progress of the Protestant Episcopal Church in the City of S. Augustine, East Florida*. Charleston, 1835.

¹ New York Convention Journal, 1807.

AN
EXPOSITION
OF THE
BOOK OF COMMON PRAYER,
AND ADMINISTRATION OF THE
SACRAMENTS
AND OTHER
RITES AND CEREMONIES OF THE CHURCH, &c.
ACCORDING TO THE USE OF THE
PROTESTANT EPISCOPAL CHURCH
IN THE
UNITED STATES of AMERICA.

BY ANDREW FOWLER, A. M.
RECTOR OF CHRIST-CHURCH SHREWSBURY, AND CHRIST-CHURCH
MIDDLETOWN, NEW-JERSEY.

BURLINGTON, N. JERSEY,
PRINTED FOR THE AUTHOR, BY S. C. USTICK.

—
1805.
—

[COPY-RIGHT SECURED.]

Andrew Fowler made a notable contribution to the History of the Church in America.

Scattered in parishes throughout the land are materials of priceless value to the ecclesiastical historian of the future, and to that material Mr. Fowler added permanent value. At the instigation of Bishop Seabury he gathered materials for *Biographical Sketches of the Clergy*,¹ and twice walked from Charleston to Connecticut in search of materials. Writing to the Rev. Edmund Rutledge, a professor in the University of Pennsylvania, he says: "I have long since wished to see some Memoirs published of our Clergy, who are now dead and gone, and such indeed was my desire for it, that I actually made a considerable number of sketches for that purpose. On this occasion I applied to my brethren throughout these States, and to many other members of our Church, but with little success."

Those persons who have been so ready to believe that the early clergy were men of loose morals would do well to weigh the testimony of this investigator: "I found the names of more than one thousand ministers of our Communion before 1820, the most of whom are now dead, and have left behind them a good character. Indeed I found less bad characters than I had been led to expect."

In the same letter he adds: "I have often thought, and still do think, that a weekly paper, consisting of one sheet, and an octavo form, might be made most useful and pleasing to our people, containing historical narratives, wherein the origin of our parish churches and

¹ A few of these sketches were published in the *Calendar at Hartford* between June, 1854, and January, 1855.

other circumstances relating to them, with sketches of the Clergy might be given in order to enable the historian to furnish a correct view of our ecclesiastical state in this country.”¹

He lived to a great age. On the feast of S. Thomas, 1850, he reverently received the Holy Communion and died the Sunday after Christmas aged ninety years and seven months. An obituary notice says of him:

It may be truly said of the departed that he was a great missionary. In five or more of our Dioceses he officiated for more or less time; but the greater part of his ministerial life, that is about forty years, was passed in South Carolina. He was first missionary of our “Advancement Society,” and first missionary of “the Society for Missions of Young Men and others,” instituted in Charleston, which was intended to act out of the diocese, and which continued until the “General Missionary Society” superseded the use of it. The Churches now flourishing in Columbia, Chorana, S. Augustine and Wadesborough were planted by him. The old parishes of S. Bartholomew’s, Edisto Island and Christ Church, each of them for several years found the benefit of his ministration. Few more industrious men, physically, mentally and socially have ever lived. “These hands,” he could truly say, “have ministered to my necessities and those who were with me.” Into the garden, the field, the orchard, the vineyard and the forest, he went—not for recreation, or to gain wealth, but to supply the deficiency of an inadequate salary; for he covetted no man’s silver or gold, or apparel. More contentment, with the allotments of Divine Providence; more confidence in God, as respected himself and his family; more meekness

1 Letter in Hobart MSS. dated July 25th, 1830.

in his intercourse with men; more resignation in sickness, sightlessness, adversity, bereavement and the last conflict, I have not witnessed. He had a son intended for Holy Orders; much care was bestowed and expense (involving serious self-denial) on his education. It was finished with credit at one of our chief colleges. The youth was now competent to provide for himself, and was just about to become a candidate for the ministry, but he died. It was a trial, met by his aged father in the temper of faithful Abraham, and with the resignation of holy Job.¹

Mr. Fowler was succeeded in the Rectorship of St. Peter's and St. Philip's on the 15th of December, 1794, by the Rev. Samuel Haskell, who was in Deacon's Orders. The Minute reads:

We, the Wardens and Vestrymen of the Protestant Episcopal Church at Peeks Kill and in the Highlands do hereby respectfully notify the Rt. Rev. Samuel Provoost of the State of New York, that on the 15th day of December last we did unanimously and deliberately make choice of and engage the Rev. Samuel Haskell to take the rectorship of the aforesaid Churches—We would further observe that by the prudent and faithful discharge of his office he has recommended himself to the good opinion of all ranks, and denominations of people in this place. We rejoice in the happy prospect we now have, that our Churches will soon be raised to hold a rank with the Church of Christ in this land. By our desire, and the desires of the respective members of our Churches, the Rev. Mr. Haskell goes to New York to obtain from the Rev. Bishop the Orders of Priest, that he may be enabled to minister to us the Holy Eucharist

1 *Charleston Gospel Messenger*, March 1st, 1851.

on the next Easter—with the greatest respect we subscribe ourselves

the Bishop's Most Obedient Humble Servants,

Silvanus Haight,
Caleb Morgan, Jr,
James Spock,
Jarvis Dusenbury,
Joshua Lancaster,
Elijah Morgan,
Henry Romer,
John Gee.

The above is a true copy of a letter sent to the Rev. Samuel Provoost, Bishop of the State of New York.

Duly ordained, on the 23rd day of February, 1795, the Wardens and Vestry thus addressed Mr. Haskell:

We the Wardens and Vestrymen of the Protestant Episcopal Churches at Peekskill and the Highlands, having voluntarily and deliberately made choice of the Rev. Saml Haskell to minister in holy things in the aforesaid Churches, do now and hereby assign and consign to him the Rectorship of the same, in testimony whereof we hereby deliver to you Rev'd Sir, the keys of the same, trusting that, through the Grace of God, you will be enabled to discharge the office as a good and faithful Minister of Christ.

The high hopes for prosperity were not fully realized. Subscriptions fell off, and early in 1797 the Vestry, "after taking into consideration the state of the respective Churches, are of the opinion that the annual salary of the Rev. Mr. Haskell cannot be raised the ensuing year, and that an address be presented to him, informing him, that the Vestry thro inability of raising the money by subscription, cannot think themselves bound to him

any longer than the 1st of February next." Sylvanus Haight, Ebenezer Burling and James Douglass were appointed a committee to draft the address, "which being drafted is in the following words"

Sir,

The Wardens and Vestrymen of S. Peter's and S. Philips Churches, having viewed with deep concern for some months past, the rapid decline of religious worship whereby the continuation of your annual support is rendered impossible, have thought it their indispensable duty to inform you thereof. Be pleased, Sir, to accept of our best wishes for the zeal you have always manifested in endeavoring to promote virtue and true godliness among the people, and of enforcing your heavenly Father's Doctrine with the energy so truly becoming the christian's character, and when your labours are finished here below, may you meet with that reward, the best of all Blessings—"Well done, thou good and faithful servant enter thou into the joy of thy Lord." January 31st, 1797.

That there had been some friction between the Rector and the Vestry is evident from this recorded resolution: "Resolved, that all disputes and controversies heretofore had between the Rev. Mr. Haskell and the Wardens and Vestry should finally cease."

The Rector was requested to vacate the glebe by the first of April, with the promise that "your salary will be collected as quick as possible." Permission was also granted him "to preach in either of the two Churches," his compensation to be "what collections may be made during the service of the day." In May of the same year the Vestry "resolved and agreed to continue the said

Mr. Haskell as Rector of the said Churches until the 10th day of December next—at which time Mr. Haskell does promise to relinquish his rectorship of said Churches, and to remove from the parsonage by the first day of April in the year 1798—and the said Mr. Haskell agrees to accept for this present years salary of what money can, by proper exertions on the part of Wardens and Vestry, be raised by subscription from the inhabitants in case there should be a deficiency of forty pounds in each Church—the said Wardens and Vestry do promise to pay each of them the sum of twenty shillings beside their subscription. The said Mr. Haskell is at liberty to absent himself occasionally, not to exceed two weeks at a time.”

These terms were accepted by Mr. Haskell in the following communication:

I do hereby certify my approbation of the above resolve of the Wardens and Vestry, and also agree not to demand any money from them for my ministerial services the present year, more than what can be raised by subscriptions, and in case of a deficiency, of a dividend among said Wardens and Vestry of twenty shillings each.

Witness my hand Samuel Haskell,
Peekskill, Rector of the above mentioned
6th May, 1797 Churches.

In November the Vestry met and “examined the different accounts and receipts and found due to the Rev. Samuel Haskell the sum of seventy-four pounds towards salary, besides what has been raised by subscription, for which sum of seventy-four pounds the order is now given to the aforesaid Samuel Haskell upon the

Corporation of Trinity Church in consequence of their donation to the aforesaid Churches: which order, together with the money which is due on the subscription paper at Peekskill, for the purpose of raising a salary for the aforesaid Samuel Haskell, he the said Samuel Haskell, does accept for the arrearages of salary without any further demands on the aforesaid Churches."

It was further agreed that "Mr. Caleb Ward and Mr. Caleb Morgan are appointed as a committee to examine and take charge of the parsonage house and farm whenever the Revd Mr. Haskell is disposed to give it up."

At the close of 1797 Mr. Haskell became Rector of Christ Church, Rye.

The Rev. Samuel Haskell was born near Boston in 1762, being a descendant of Roger Haskell, one of the founders of Salem in 1639. At the age of nineteen he entered the Army and served under General Knox when New York was evacuated by the British troops in 1783. The following year he was honorably discharged on a sergeant's pension, and graduated from Yale in 1790. For two years he was a tutor in Queen's College, New Jersey. For four years he was Rector of Rye, and then took charge of the historic parish of Christ Church, Boston. He died at New Rochelle on the 24th of August, 1845.

After Mr. Haskell's departure from the united parishes there appears to have been no minister for at least four years, and no recorded attempt to secure one. In 1801 "Benjamin Douglas was appointed to call upon the Bishop and make enquiry respecting the probability of getting a preacher for our two Churches." Douglas being unable to make the journey to New York, "Joshua

Lancaster was appointed in his stead, and did go and make the above enquiry," and he was paid two pounds for the journey. He reported that "if a minister offered the Bishop would send one to us." In the Fall the application to the Bishop was renewed, and Douglas "called on the Bishop for a minister, and could not obtain any until Spring." At the Vestry meeting of November 6th, 1801, it was resolved "that the doors of the Churches be shut against Mr. Palmer for the future," but who Mr. Palmer was history saith not.

For nine years the parish was without a regular Rector, and occasional services were held as clergymen could be obtained. On May 20th, 1804, James Mandeville was paid £3-13-0 "for keeping of the Rev. Messers Cooper and Wilkins." Mr. Cooper was Rector of St. John's, Yonkers, and Mr. Wilkins of St. Paul's, East Chester.

The long interregnum was broken on April 7th, 1806, when the Vestry voted that—"the Rev. Joseph Warren should be Rector of the united churches of S. Peter's in Cortlandt Town and S. Philip's in Philipstown, and that notice of the same should be transmitted to the Bishop of New York by the Wardens."

His stipend was fixed at "two hundred dollars, together with the Glebe," and that was paid in small instalments as witness this entry in the Minutes,

October 5th, 1807 Paid to the Rev. Joseph Warren
cash 5 dollars.

James Mandeville.

Mr. Warren's ministry lasted barely two years, for on March 11th, 1809, it was voted that "Henry Garrison

and James Mandeville be chosen a committee to wait on the Bishop to intercede for a Clergyman," and the same year Jacob Lent, the schoomaster in the Highlands, was paid twenty-five dollars for "reading services in both Churches." The committee appointed to see the Bishop reported that he "told them there was no Candidate at present, and that he would charge his memory with the application."

Relief came on December 9th, 1809, when "the Rev. Mr. Urquhart visited our two congregations and preached at Mr. Mandevill's, and is to preach at the Highlands on Sunday 17th instant and the following Sunday at Fishkill town." The Wardens and Vestry held a special meeting at the house of James Mandeville in Peekskill and "after hearing Mr. Urquhart deliver an appropriate discourse, agreed that he should preach at the Highlands and then at Fishkill, and on his return to call the Wardens and Vestry to consult on the proper mode of conducting the affairs of the said Churches and to give a call to Mr. Urquhart, or other ways as the case may appear most proper to the aforesaid Wardens and Vestry."

The call was duly given on January 6th, 1810, and it was voted that one hundred and thirty dollars be paid him for his services to the first of May next. On April 17th, 1811, it was voted "that the Wardens and Vestry sign the certificate to the Bishop of the Protestant Episcopal Church, New York, that John Urquhart has been duly chosen rector of the two united Churches of St. Peters and St. Philips."

Mr. Urquhart came to the parish from the North, having served as rector of St. Anne's, Fort Hunter, and

Fortlandtown October 6th 1806

Received of James Warrenville five Dollars
on account of the United Church of Fort Hill
ipsi and A. Peters Joseph Warren

SALARY RECEIPT OF THE REV. JOSEPH WARREN

1806

St. John's, Johnstown, N. Y., the latter the historic church built by Sir William Johnson. Of his work there we get a glimpse in the "Reminiscences of Bishop Chase" who says that in 1798 Mr. Urquhart was one of the three clergymen "above the Highlands."¹ Writing of his journey to found the church in Utica the Bishop says:

Although some distance out of the way I could not deny myself the pleasure of going to Johnstown to visit my fellow laborer in the gospel, the Rev. Mr. Urquhart. Here I had the pleasure of beholding a goodly stone church, with an organ, built by Sir William Johnson, and endowed by that munificent person, with a glebe for the support of an Episcopal clergyman. The Church had been recovered by an appeal to the Legislature setting in Albany . . . but the glebe was still in the hands of those who had seized on it in the time of the war . . . While the Presbyterian Minister was maintained in comfort, Mr. Urquhart received the support only of the few remaining Churchmen whom poverty had detained in the place.²

It was therefore, possibly, owing to straitened circumstances that Mr. Urquhart became principal of the Johnstown Academy from which position he came into the Highlands. His Rectorship was a troubled one, and ended under painful circumstances in 1813. The Vestry voted "ten dollars to assist Mr. Urquhart to remove to New York." One year later the Vestry of Trinity Parish voted a gift of one hundred and fifty dollars to Mr. Urquhart.³

¹ Reminiscences of Bishop Chase, 2nd Edition, Vol. I, p. 22.

² Ibid, Vol. I, p. 28.

³ Berrian's History of Trinity Church, p. 370.

Again the parish was left without the regular ministrations of the Church, but with the advent of John Henry Hobart, the apostle of "Evangelical Truth and Apostolic Order" to the bishopric of New York there came a new sense of responsibility for the scattered sheep of the flock of God. Bishop Hobart arranged that the rectors of the parishes in the diocese should take under their charge adjacent vacant cures and minister in them as opportunity offered. In 1814 the Rev. Adam Empie, chaplain at West Point, and the Rev. John Brown, rector of St. George's, Newburgh, "were selected to supply the vacant congregations at Peekskill and Philipstown."¹ In 1815 Mr. Empie reported "That in compliance with the appointments at the last Convention he has performed services and preached two Sundays at Philipstown and two Sundays at Peekskill, in each of which places he administered the Holy Communion, of the advantage of which they had for more than two years been deprived."²

The difficulty in obtaining a clergyman led to a suggestion that St. Peter's and St. Philip's should unite with Trinity Church, Fishkill, in calling the Rev. Petrus S. Ten Broeck, a Deacon residing in New York, as Rector. The Vestry so agreed, but the union was short lived. In 1817 the Vestry addressed a letter to Mr. Ten Broeck "to find out on what terms he will officiate as our Rector." In June it was voted "that we give the Rev. Mr. Ten Broeck such a call as is customary in like case in the State of New York, and consider him our 'Rector.' " The stipend was fixed at three hundred dollars. He ministered for one year and then became Rector of St.

¹ Bolton's History of Westchester County, 1881, Vol. I, p. 136.

² N. Y. Convention Journal, 1815.

Paul's, Portland, Maine, where he remained until 1831. Petrus Stuyvesant Ten Broeck was the son of Dirck Ten Broeck, and his wife Cornelia Stuyvesant. He married Lucretia Cutler of Portland, Maine. From 1831 to 1837 he was rector of Saccoppa, from which place he went to Concord, New Hampshire. He died at North Andover, Massachusetts, on January 24th, 1849.

In 1820 the Rev. Isaac Wilkins was minister-in-charge for a brief period, and two years later Harry Garrison was instructed "to call on the Rev. Mr. Wm. Thomas and see if he will come and preach for us, and on what terms." The visit was fruitless. For five years the parish was vacant, and in 1826 the Reverend Edward I. Ives arrived with letters of Recommendation from Bishop Hobart.¹ He assumed the charge of the united Churches at a salary of "three hundred dollars, and more if it can be raised," and in 1827 he was re-engaged for another year at a salary of four hundred dollars.

The effort to raise money for his support was made in the following appeal:

We whose names are hereunto subscribed promise to pay James Mandeville, Daniel Wm. Birdsall and John Oppie, or either of them, the sums set opposite to our respective names for the purpose of compensating the Rev. Mr. Ives in part for his services in preaching in S. Philip's Church in Philipstown, and S. Peter's Church in Cortlandtown for one year from the 4th day of June instant. That is to say, one Sunday in S. Peter's Church and the next Sunday in S. Philip's Church and so on through the year. The one half of the money to be paid by the first day

¹ Hobart MSS.

of November next if demanded, and the residue at the expiration of the year.

Cortlandtown, 21st June, 1826.

Pierre Van Cortlandt	20.00
James Mandeville	5.00
John Oppie	5.00
Stephen Currey	1.00
Isaac Purdy	5.00
Danl. Wm Birdsall	5.00
James Wiley	5.00
Jared Slon	2.00
Benjamin Ward	1.00
James Brewer	1.00
William Haight	1.00
Israel Jacob	2.00
John T. Gomier	1.00
Ann Sherwood	.50
John Currey	1.00
Jonathan Ferris	1.00
Allen B. Hazen	1.00
George Fowler	2.00
Edward B. Rathbone	10.00
Sarah Dusenbury	2.00
Ward B. Howard	1.00
G. Conklin	1.00
Caleb Morgan	4.00
John Miller	1.00
Nicholas Aray	25

	\$77.25

Inasmuch as all the foregoing names were residents of Cortlandtown, doubtless a similar list was circulated at Philipstown, and to these donations must be added the rent of the glebe farm, which was part of the rector's

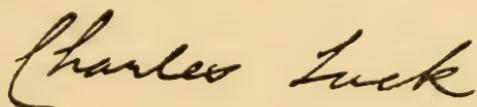
remuneration. A note in the minute book says: "Mr. Ives left the parish for a call at the Eastward at the close of his year in 1829—from which time the churches were unprovided with a clergyman until Mr. Sunderland was called in December, 1832."

The late Samuel Gouverneur thus records the advent of Mr. Sunderland:

Friday, 28th of December, Rev. Mr. Sunderland arrived with letter from Bishop Onderdonk—Vestry meeting held at Crofts.

Sunday December 30th, Mr. Sunderland preached in S. Philips Church with a pretty good congregation —remained till the 1st of April at the rate of \$300 per annum.¹

Mr. Sunderland had formerly been a Baptist minister. He was ordered Deacon in Ascension Church, New York, on Friday, November 16th, 1832, by Bishop Onderdonk, and advanced to the priesthood by the same Bishop on Thursday, May 9th, 1833, in the Church of St. Philip's in the Highlands. He served the parish until 1835 when he was succeeded by the Rev. Charles Luck who continued until May 1st, 1836, and was paid \$340. for the year. Mr. Luck was ordained in England and received into the Diocese of New York in 1835. Three years later he returned to England.² He appears to have

A cursive handwritten signature in black ink that reads "Charles Luck". The signature is fluid and somewhat slanted to the right.

¹ MS. Journal.

² N. Y. Convention Journal, 1839.

been the last clergyman to minister to both churches, which were rapidly drifting towards the separation which was finally effected in 1840. For four months of 1836 the Rev. Mr. Peake officiated at St. Philip's and at Cold Spring, and then removed to Missouri.

In September of that year the Rev. Henry L. Storrs took charge of St. Philip's and remained long enough to witness the consecration of the Church in 1837. The Rev. E. C. Bull ministered from 1838 to 1839, and was succeeded by the Rev. Ebenezer Williams, who a few months later became Rector of the parish on its incorporation in 1840.

CHAPTER V.

ST. PETER'S CHURCH AND ST. PHILIP'S CHAPEL WARDENS AND VESTRYMEN

1770-1840

MORE than passing mention should be made of the faithful men who administered the temporalities of the united Churches from 1770 until 1840, when each church became an independent parish.

The following is a list of the Wardens and Vestrymen:

CHURCHWARDENS

Beverly Robinson	Caleb Morgan
Charles Moore	Joshua Nelson
Daniel Birdsall	Daniel Haight
Jeremiah Drake	Daniel William Birdsall
William Denning	James Mandeville
Caleb Ward	Harry Garrison
Lt. Gov ^r Pierre Van Cortlandt	Major Bernard Hanlon
Silvanus Haight	General Pierre Van Cortlandt

VESTRYMEN

Thomas Davenport	James Mandeville
John Johnson	(Warden, 1801).
Caleb Ward (Warden, 1790)	Benjamin Douglass
Joshua Nelson (Warden, 1797)	John Jones, Jr.
Jeremiah Drake (Warden, 1774)	Isaac Purdy
	Cornelius Nelson
	William Lancaster
	Joseph Ferris

Henry Purdy	Isaac Hurd
Daniel Birdsall (Warden, 1772)	Jacob Nelson
Peter Drake	Joseph Hopper
Caleb Morgan (Warden, 1795)	Major Bernard Hanlon (Warden, 1808)
David Penoyer	Nicholas Nelson
Francis Pemart	Jacob Lent
Peter Corney	William Nelson
James Spock	Elisha Covert
Richard Arnold	John Oppie
Silvanus Haight (Warden, 1795)	Captain Frederick Philips
Jarvis Dusenbury	William Denning (Warden, 1790)
Isaac Davenport	William Henderson
Benjamin Ward	Mephiboseth Nelson
Joshua Lancaster	Jonathan Ferris
Henry Romer	Stephen Nelson
Elijah Morgan, Jr.	Tunice Cronk
Daniel Haight (Warden, 1800)	Pierre Van Cortlandt
Isaac Mead	William B. Birdsall
John Gee	John Garrison
Ebenezer Burling	James Wiley
Harry Garrison (Warden, 1808)	John T. Gomier
William Douglass	Frederick P. Gouverneur ¹
William Bates	Allen B. Hazen
Smith Jones	Samuel Gouverneur
James Douglass	Richard Hopper
Justus Nelson	Cornelius Mandeville
Daniel William Birdsall (Warden, 1800)	Gouverneur Kemble
John Nelson	John F. Haight
Thomas Henyon	Isaac Seymour
	Samuel Marks
	A. E. Watson
	John Uhl
	Henry Casimir de Rham

1 Afterwards known as Frederick Philipse.

CLERKS TO THE VESTRY

John Johnson	1770	John Jones, Jr.	1805
Daniel Birdsall	1771	Nicholas Nelson	1808-9
James Clark	1772	Harry Garrison	1810-24
Henry A. Cooper	1791	William Birdsall	1825
Caleb Morgan } Isaac Mead }	1793	John Garrison	1826-37
		Frederick Philipse	1838-40

COLONEL BEVERLY ROBINSON (1770-74) was the principal personage of his time in the Highlands, the first Church Warden of the parish and the founder and principal benefactor of St. Philip's Chapel. Indeed, but for his zeal and liberality, it is difficult to see how the church could have been established and maintained at so early a period. The Robinson family came from Cleasby, in the county of Yorkshire, England. Perhaps the most famous of them was Dr. John Robinson, who became Bishop of Bristol, and British Envoy for some years at the Swedish Court. In 1713 he was translated to the See of London. He was also British Plenipotentiary at the treaty of Utrecht, being the last bishop employed on a political mission. The first member of the family to migrate to the American colonies was Christopher, a nephew of the Bishop. He was a vestryman in the parish of Middlesex, Virginia, in 1664, and married Miss Bertram.¹ His eldest son, John, afterward President of the Colony of Virginia, was born in 1683, and married Catharine Beverley, daughter of Robert Beverley, author of the *History of Virginia*, published in 1708.

¹ Bishop Meade, Old Churches and Families of Virginia, Vol. I, p. 378. Cf. Virginia Magazine of History and Biography, Vols. XVI and XVII for a series of valuable articles on "The Robinson Family of Middlesex, Va."

Of this marriage there were seven children, amongst whom was Beverly. Another son, John, was Speaker of the House of Burgesses when Patrick Henry made his famous "treason" speech. His grave is marked by the following epitaph:

Beneath this place lieth all that could die of the late worthy John Robinson, Esq., who was a Representative of the county of King and Queen, and Speaker to the House of Burgesses above twenty-eight years. How eminently he supplied that dignified office, and with what fidelity he acted as Treasurer to the country beside, is well known to us, and it is not unlikely future ages will relate. He was a tender husband, a loving father, a kind master, a sincere friend, a generous benefactor, and a solid Christian. Go, reader, and to the utmost of your power imitate his virtues.

Young Beverly grew up a contemporary and friend of George Washington, and their friendship continued until differing convictions ranged them in opposite camps during the War of the Revolution. It was on the strength of this old association that Robinson afterward appealed to Washington on behalf of the unfortunate André.

Beverly Robinson early manifested his loyalty to the Crown. In the year 1746 "he raised a Company in the Service of the King and Government of Great Britain on an Expedition then intended against Canada, and was ordered with his company to the Colony of New York; on the frontiers of the said Colony he did Duty (the greater part of the time) until the conclusion of that War, when the forces raised for the Expedition were Disbanded."

The rapid growth of the city of New York attracted Mr. Robinson, and at the close of the Canadian episode he settled there,¹ living in a corner house near the Long Bridge. In Colonial times the aristocrats were for the most part engaged in mercantile pursuits, and Beverly Robinson became one of their number, associating himself in business with Oliver De Lancey, who afterwards commanded a loyalist brigade in the Revolution. The following advertisement appeared in the *New York Mercury* for May 28th, 1759:

De Lancey, Robinson & Co have removed their Store to the House² where the late Colonel Joseph Robinson lived, being the corner house next the Royal Exchange.

There lived in New York at that time Frederick Philipse, nephew and heir of Adolph Philipse, to whom William III, in 1697, had granted an extensive tract of land bordering the Hudson river. To one of his three daughters, Susannah, whom he describes as "a lady of one of the best families with an ample fortune," Beverly Robinson was married on July 7th, 1748.

About twelve years before the outbreak of the War of the Revolution Mr. and Mrs. Robinson "retired into the country and settled in the county of Dutchess where his Estate laid." They took up their abode at Beverly, a mansion which he describes as "a wooden house lined with brick; it was," he adds, "originally begun in 1758, but was added to afterwards." This house became

¹ He appeared as a witness to the will of David Clarkson, dated August 31st, 1749, and proved August 31st, 1751. (N. Y. Historical Society Collections, 1895, p. 340.)

² Afterwards Fraunce's Tavern.

historic in the annals of the Revolution. The headquarters of Heath, Parsons and Putnam, it was frequently visited by Washington when in the Highlands, and from its breakfast table Benedict Arnold made his hasty flight when he found that his treason was discovered.¹

After the forfeiture of the Robinson estate Beverly was leased by the Commissioners on February 19th, 1779, to Sampson Dyckman at a rental of £36 per annum. His tenancy continued until 1785, when the house was purchased by William Denning, a merchant of New York. The homestead was unfortunately destroyed by fire on March 17th, 1892.

Mr. Robinson's wealth and character combined to make him the most influential resident of the southern section of Dutchess County. The upper Philipse patent embraced the whole of what is now Putnam County, and was divided amongst the three surviving children of Frederick Philipse, Frederick, Susannah, the wife of Beverly Robinson, and Mary. Frederick Philipse died young, leaving several children and a widow, who subsequently married the Rev. John Ogilvie, an Assistant Minister of Trinity Church. Mary married Colonel Roger Morris of the British Army.

Robinson's estate of 60,000 acres consisted of five parcels, which are fully described in his claim against the British Government, above referred to. The first comprised so much of Philipstown as lies south of Garri-

1 On January 15th, 1781, Solomon Blinderling, a British spy, reports: "There are no troops at Col. Robinson's house which is converted into a Hospital." (Magazine of American History, Vol. X, p. 339-40.)



Rev. Robinson

CHURCH WARDEN, 1770-1774

son Station, including the churchyard; the second, all of the town of Putnam Valley, with so much of Philipstown and of Kent as lie to the northward thereof; the third of about one half of the town of Patterson; the fourth of some 2,000 acres in what is now Dutchess County, and the fifth of 72 acres of meadow land near Constitution Island, which was then considered to have an especial value. On these lands Mr. Robinson had 146 tenants. His home was in the first parcel, at what has since been known as the "Beverly House." Mr. and Mrs. Robinson were the only residents representing the Philipse family.

Himself a practical farmer on a large scale, he was an admirable landlord, treating his tenants with the greatest consideration. Before the Royal Commissioners in 1785, Captain Duncan Campbell testified that "Mr. Robinson was not only beloved and respected by his tenants, but was also universally respected and esteemed by all in the County in which he lived."

To the cultivation of his own 1500 acre farm and the oversight of his extensive estate he added the ownership of two large grist and saw mills and potash works. The larger of the two was on the Morris part of the Philipse patent and is marked on Erskine's military map as "Robinson's Mill," standing on the outlet to Lake Mahopac. It is said to have been erected in 1756, and was constructed of massive timbers covered with cedar and painted red. In this enterprise Colonel Roger Morris was a silent partner, and prior to 1764 one Dickinson owned a third interest. The building originally cost £800 and produced an annual return to each of the two partners of £150. During the Revolution the mill and

store attached were seized by the American troops and the contents confiscated, the stock being valued at nearly £3,000. After the war "he heard the Mills were sold to one Smith." They were finally demolished in 1881.

The other mill was located at Continental Village, near Peekskill. In his evidence before the Commission in 1783 Mr. Robinson says, "I had on Lot No. 1 where the Rebels built their Continental Village a Grist Mill & Fulling Mill; they cleared me at least £100 a year and cost in building upwards of £900."

Attached to each of these mills was a general country store. The one at Mahopac was under the management of Thomas Henderson, who estimated the value of the stock, notes and book debts at £8,000. The Peekskill store was burned by the "rebel" troops. The schedule of the damage is set out as follows:

Seized or destroyed by the Rebels in the Store at Peeks Kill.	132 Barrels fine flour taken by order of the Prov ^l Congress	£285-12-0
Burnt in the	13 Tons Pearl Ash 55 p Ton	715- 0-0
Store at	42 Barrels fine flour 76 Cwt @ 24/-	91- 0-0
Peeks Kill.	33 Casks Cornel 85 do @ 17/	72- 5-0
	2 Hhds Hams 1215 lbs @ 10 ^d	50-10-0
	40 Barrels Beef 58/	116- 0-0
	56 do Pork 100/	280- 0-0
	30 Firkins Butter 1080 lbs 1/	54- 0-0
Left in the Mill & Store at Philips Town & seized for the use of the Rebel Army.		
3584 Bushels Wheat	8/-	1433 12
279 " Indian Corn	5/-	69 15
107 " Flax Seed	8/-	42 16
231 " Oats	2/6	28 17 6
209 " Buck Wheat	2/6	26 2

212 Barrels fine flour 375 cut	24/-	450	12
79 " Pork	100/-	395	
1 Hhd. Hams 592 lbs	@ 9d	22	4
31 Firkins Butter 1102 lbs	1/-	55	2
12 Barrels Beef	58/-	34	16
3 Tons Pearl Ash £55 ton		165	
8 Barrels Potash 1½ £45		56	5

The goods left in Store were valued at

300 bushels Wheat & other grain rec'd

for Toll val^d at 5/- p 75 0 0

From a Memorand expressed these "Goods Notes & Bonds exceeding £10 due to Messrs Morris & Robinson's Store at Philips Town 1 Mar 1777

amounting to

1382	10
£6081	18
<hr/>	
	6

In addition to his large commercial interests Mr. Robinson filled almost every public office in the community. He was the first Colonel of the Dutchess County Militia. On May 4th, 1769, he became Judge of the Court of Common Pleas, of which office he testifies, "There was no salary attached to it; it was chiefly a place of respect."¹ This position he occupied until his departure from the Highlands, his successor, Ephriam Paine, not being appointed until 1787. Nor was he indifferent to local civic duties. In 1763-5 he served as Supervisor for the South Precinct of Dutchess, and in 1772 and 1774 he filled the same office in the newly

1 The Court of Common Pleas for Dutchess County was established by Order in Council under Governor Burnet in the seventh year of the reign of George III. It was ordered that "it shall be held and kept at Poughkeepsie, near the Center of the County on the third Tuesday in May, and the third Tuesday in October, yearly and every year forever." (Documentary History of the State of New York, Vol. III, p. 588.)

created Philipse Precinct. In 1763 he was one of the Commissioners and Paymasters to the forces raised in the Colony of New York, having for colleagues John Cruger and Peter Van Brugh Livingston.¹

As befitted the son and grandson of Virginia Vestrymen Beverly Robinson was a loyal and devoted son of the Anglican Church in the American Colonies. Under God, he was the founder of St. Philip's Chapel in the Highlands. His gift of one acre of land made possible its erection, and there is a tradition that he was also the donor of the lumber out of which the building was constructed. Without his generous benefaction of 200 acres of land for a glebe a minister could not have been called and supported. Honored by election as the first Church Warden of the united parish, on more than one occasion he personally collected funds for the support of the Rector and entertained him at Beverly until such time as the parsonage was built. The last recorded attendance of Mr. Robinson at a Vestry meeting was on April 12th, 1774, "being Tuesday in Easter week."

Into this placid life came the bitter strife which preceded and culminated in the memorable conflict between the American Colonies and Great Britain, a conflict which cost Beverly Robinson his fortune and his estate, and drove him from the land of his birth an attainted exile. For nearly a century and a half the tradition has persisted that the Colonel took the King's side with the greatest reluctance, and then only after a strong effort to remain neutral. How that tradition was born it is hard to say. President Dwight of Yale, who, as chap-

1 Colden Papers, Vol. I, p. 229.

lain to the American troops, resided at Beverly in 1778, writes: "When the Revolutionary War broke out Colonel Robinson was induced, contrary as I have been informed to his own judgment and inclination, by the importunity of his friends, to take the British side of the question. To him it appeared safer to act a neutral part and remain quietly on his estate. The pressure, however, from various sources was so strong against him that he finally yielded."¹ A careful examination of documentary evidence fails to afford the slightest proof of such statements; on the contrary, there is ample evidence that Mr. Robinson actively supported the cause of the King from the moment that the conflict became acute in the Province of New York.

In the year 1784, when living in London, the Colonel presented an elaborate memorial to the Royal Commissioners appointed to assess the losses and services of the American Loyalists. This document, which has never been published, sets forth at considerable length his claim for pecuniary compensation, supported by the testimony of various witnesses given under oath. Making due allowance for the fact that it was to his interest to magnify both his loyalty and his service, a perusal of the documents places his sympathies with England beyond question. He says, "That your Memorialist from the very earliest period of the Rebellion exerted himself in the discharge of his duty by endeavoring to stop its progress . . . he never signed any Asso-

¹ Dwight's Travels in New England and New York, Vol. III, p. 429-30.

ciation, took any oath to, or in any degree countenanced the measures of the Americans.”¹

It will be interesting to trace the sequence of the events which led to his flight from the Highlands to enter the military service of the Crown. Prior to the battle of Lexington, which formally ushered in the War of the Revolution, there was much political unrest throughout the Colonies. The excitement spread to Dutchess County, where, on March 21, 1775, a liberty pole was erected two or three miles from Poughkeepsie, near the house of Mr. John Bailey. The next day, in his capacity as Judge of the Inferior Court, Mr. Robinson, together with the Sheriff (Philip Livingston), two Justices of the Peace, a Constable, “with some other friends to Constitutional Liberty with good order,” proceeded to the place “and cut down the same as a public nuisance.”²

Two months later came the proposal to send delegates from Dutchess County to a Provincial Congress for New York. Beverly Robinson strongly opposed the step. He says, “Upon the first breaking out of the Rebellion, on the proposal of sending members to the Provincial Congress, he opposed that Measure in the County wherein he lived, but was over-ruled by the Majority—and from that period to the time he quitted home he exerted all his influence in behalf of the British Cause.” The meeting to elect the delegates was held at Poughkeepsie on Tuesday, May 16th, 1775, and the certificate of election was signed by Bev. Robinson

¹ The Proceedings of the Commissioners are contained in 46 Folio MSS. volumes in the Public Library, New York. The case of Beverly Robinson is in Volume XLIII, pp. 203-286.

² American Archives, Fourth Series II, 176.

and eight others—some of them Whigs.¹ This Congress was dissolved on November 14th, and Mr. Robinson was elected a Deputy to the second Congress:

The Deputies of the County of Dutchess produced a certificate from the committee of the said County dated Novr 8th, 1775, and signed by Egbert Benson² chairman, whereby it appears that Petrus Ten Broeck, Beverly Robinson, Cornelius Humphreys, Henry Schenck, Gilbert Livingston, John Kane, Jacob Everson, Morris Graham and Robert G. Livingston Esqrs, were elected Deputies for the said county, with power to them to represent the said county in Provincial Congress for the Colony of New York.³

There is nothing to prove that Mr. Robinson accepted this election; and the records show that he never sat in the Provincial Congress. As might be expected from the position he held in the County as a great land-owner, strong and persistent efforts were made to secure his active support for the American cause. Already Colonel commanding the Dutchess Militia, it is evident from the following letter that a proposal was made to him to accept a commission in the troops being raised in defence of the Colonies, but in vain. He writes:

Highlands, Sept 13th, 1775.

Sir,

Yesterday our precinct held a meeting and chose a committee of twelve persons, out of which number

¹ American Archives, Fourth Series II, 834-5.

² Egbert Benson was Assemblyman from Dutchess County; Attorney-General for the State of New York and Commissioner of Conspiracies for Albany and Dutchess Counties. In later years he was sent to Congress and afterwards became a Justice of the Supreme Court of New York.

³ Calendar of Hist. MSS.—War of Revolution, Vol. I, p. 190.

three are to attend the county committee, and suppose they will soon as they conveniently can, proceed to the choice of militia officers. As to the commission you proposed to me, though I shall always be ready to serve my country in any way in my power, yet for the present I must decline accepting of it.

I have seen the person I mentioned to you as a major and believe he will also decline taking that commission, though he did not give me a positive answer.

I am, Sir, y^r most hum. serv.

Bev: Robinson.

Six days after the writing of the above letter the Committee of Safety appealed to the Colonel "at his seat in the Highlands" to put a price on Martlaer's Rock,¹ where a fort was then being built "by order of the Continental Congress." On October 2d he replies that the property is that "of Mrs. Ogilvie and her children; was it mine, the publick should be extremely welcome to it."²

Events in the State and the county were rapidly moving towards a crisis which was to force men to take a definite side in the conflict. The American authorities have sometimes been accused of harshness in their treatment of the Loyalists, and in the heat of the strife there were doubtless things done which were afterwards regretted, for after all, as Sherman declared, "War is Hell." But it should be remembered that the Provincial Congress gave the Loyalists full opportunity to leave the State, carrying with them their personal property. Those, therefore, who disregarded that warning had no legitimate ground of complaint when their goods were

¹ Constitution Island.

² American Archives, Fourth Series, III, p. 1274.

confiscated. In Dutchess County grave difficulties were experienced in raising Continental troops, and the Tories proved both active and obstinate. The County Committee complained that three most material witnesses had "refused to be sworn and contemned the authority of the committee." Whereupon the Provincial Congress resolved "that any person male or female who shall refuse (to testify) shall be committed into custody at his expense there to remain until he does qualify & testify."¹ No wonder, under such circumstances, that Beverly Robinson asserts that "his position was a very unpleasant one though he was not personally molested."

At length the State took drastic measures "against the wicked Machinations and Designs of the Foreign and Domestic Foes thereof." The situation was critical. The British were in possession at the south and invasion was threatened from the north. Toryism was rampant, and it became necessary to stamp out conspiracies against the State. After various experiments a body was created in 1778 entitled "Commissioners for Detecting and Defeating Conspiracies in the State of New York."² The Commissioners were endowed with the powers of a Star Chamber. They were authorized to send alike for persons and papers; administer oaths and to imprison those whose liberty threatened the safety of the State. On the 20th of February, 1777, the Committee for

1 American Archives, Fourth Series, IV, p. 403.

2 For a full and admirable account of this Body see the Introduction to Minutes of the Commissioners for Detecting and Defeating Conspiracies in the State of New York, Albany County Sessions, edited by Victor Hugo Paltsits, Vol. I, pp. 1-61.

Dutchess County summoned Beverly Robinson to appear before them for the purpose of taking the following oath:

We the subscribers do most solemnly swear on the holy evangelists of Almighty God, that we do verily believe in our Consciences that no Allegiance is due from us to the King and Crown of Great Britain, and we do accordingly disclaim and renounce all Allegiance to the said King and Crown, and we do further most solemnly swear that we consider ourselves Subjects of the State of New York and that we will in all Things demean ourselves as good & faithful subjects of the said State ought to do; and as good subjects of the said State, we will do our duty in promoting its Safety, Independency & Honor. And we do further most solemnly swear, that as good Subjects of the State of New York we will do our Duty in supporting the Measures of the General Congress of the United States of America for the Establishment of the Liberties & Independence of the S^d States in opposition to the Arbitrary Claims, wicked usurpations and hostile Invasion of the King & Parliament of Great Britain, their Agents & adherents, and that we will make known and as good subjects of the said State of New York do our duty in suppressing all Treasonable Plotts or Conspiracies against the said American States in General, or the State of New York in particular which may come to our knowledge, and we do further most solemnly swear on the Holy Evangelists of Almighty God that we severally do take this Oath voluntarily & mean to perform it, without any mental reservation or equivocation whatever.¹

1 "A True Copy from the Minutes
Henry Peckwell, Sec^y to the
Comm^{rs} for Conspiracies &c."

Obviously Beverly Robinson could take no such oath and he writes, "They gave him till May following to give his answ^r as to taking his Oath—but he declared he would never take it." Remain in the county without subscription he could not; all that he could do for the King he had done, and "finding he had made himself obnoxious to the Leaders, and that he could no longer be of service to the King's cause in the County; he, on the 5th of March, 1777, left his Family (except his eldest Son who had made his Escape some months before) and repaired to the City of New York."

Immediately on his arrival in the city he addressed a letter to John Jay, "President of the committee before which he had been summoned," presumably setting forth his reasons for adherence to the Crown. That interesting communication has not been found, but Mr. Jay's answer, addressed to Mrs. Robinson in the Highlands, exists in manuscript, though it has never been published. It reads as follows:

Kingston, 21 March 1777.

Dear Madam,

Mr. Robinson's Letter directed to me as one of the late Committee at Fish Kills, was delivered to the Commissioners appointed for the like purpose at that Place; from whom I have received a copy of it. As I presume you cannot be unacquainted with its Contents, many Reasons conspire in persuading me to take the Liberty of troubling you with a few remarks on that Subject.

Among the various Exertions of Power dictated by self Preservation in the Course of the present war, few give me more pain than those which involve whole famelies without Distinction of age or sex in Calamity—and among the number of families threat-

ened with these Calamities, permit me to assure you Madam that I feel for none more sensibly than yours.

When your Friends reflect, that not only Mr. Robinson's Estate, but the reputation and Influence he has justly acquired; w^d become the Inheritance of children who promise to do honor to their parents; they can entertain few Ideas more painful, than those which Arise from the Danger of your family's being deprived of Expectations so well founded & so valuable; and of a Lady's being subjected to all the anguish of misfortune & Disappointment, who hath so uniformly promoted the happiness & prosperity of others. Pardon my calling attention to subjects so delicate though interesting. Mr. Robinson has put his own, and the happiness of his family at hazard, and for what? For the sake of a fanciful regard to an Ideal Obligation to a prince, who on his part disdains to be fettered by any obligation, a prince who with his Parliament, arrogating the attributes of Omnipotence, claims a right to bind you and your children in all cases whatsoever.

Persuaded that all former Oaths of Allegiance were demolished by his usurpation, does he not daily attempt to bind the Inhabitants of this Country by new ones? If he deemed the former Oaths valid, why this Exaction of new obligations of Allegiance. Can you on such principles think of quitting a people who respect you, a Habitation and a Country which afford you every Necessary every Convenience? Remember that should you carry your numerous Family to New York, Famine may meet you & incessant anxiety banish your peace. The fortune or Policy of War may induce and oblige your Protectors to remove from that place to some other part of the Continent, perhaps to Europe. Picture to your Imaginatⁿ a city besieged, yourself & children mixt with contending armies—Should it be evacuated, where & with whom

& in what manner are you next to fly—can you think of living under the restless wings of an army—Should Heaven determine that America shall be free, in what country are you prepared to spend the remainder of your days & how provide for your children. These things it is true may not happen, but don't forget that they may—admit they sho^d not—suppose Heaven unjust—Britain Victorious, and the Americans bound in all cases whatsoever, will you ever Madam be able to reconcile yourself to the mortifying Reflection of being the Mother of Slaves. For who are slaves but those who in all cases without Exception are bound to obey the uncontrolable Mandates of a Man—whether stiled King or called Peasant.

Slaves Madam can have no property—they toil not for themselves, but live mere Pensioners on the Bounty of their Masters. And how contracted will be the Bounty of those Masters, who know but too well, that Poverty will be necessary to ensure Subjection. For the sake of everything dear to you Madam be persuaded to prevail on Mr. Robinson to return, and advise him to take an open, decisive part with his Country. His attention to subjects in which Honor as well as Duty may be concerned merits Commendation; and I still flatter myself that the same Attention to honor as well as Duty will yet render his Character as distinguished by an Attachment to the Interest and Rights of his Country as it has hitherto been eminent for other Virtues. Be pleased to assure him that I shall always think myself happy in being useful to him in every occasion consistent with the Duties I owe to that important cause to which after the most mature consideration, I have chearfully devoted myself, Family & Fortune,

I am my dear Madam,
with perfect Esteem & Respect
Your Friend & ob^t Servant John Jay.

This noble and lofty appeal, breathing as it does the spirit of truest patriotism, came too late; Beverly Robinson was already in New York raising a regiment for the service of the King.

The powerful influences which had hitherto shielded him from pecuniary loss were of necessity withdrawn. Immediately on his departure his personal property was seized by the Commissioners of Sequestration and ordered for instant sale. A strong but vain appeal was made by Mr. Samuel Verplanck to James Duane, then sitting in Provincial Congress, to use his influence either to delay the sale or suffer the family "to depart previous to it, as you may well conceive their situation must be very uncomfortable when stripped of everything necessary for their subsistence." In the absence of Mr. Duane, Governeur Morris writes that they are "so engaged in the perusal of Dispatches from Congress & with some important matters which more immediately claim their attention that I cannot possibly obtain an Answer this day, and the Vandue is it seems to commence tomorrow." The sale therefore took place on April 21st, 1777, and included the household furniture, live stock, farming implements and the growing crops of fruit and grain. Mrs. Robinson and her children departed from their Highland home never again to return.

Even then the cup of their suffering was not full. On the 22d day of October, 1779, the New York Legislature passed an Act of Attainder, drafted by John Morin Scott. By this Act the persons named therein were, without a hearing of any sort, attainted, and their estates, real and personal, confiscated. Their declared crime was "adherence to the enemies of the State." The

second section of the Act decreed that "each and every of them who shall at any time hereafter be found in any part of this State, shall be, and are hereby adjudged and declared guilty of felony, and shall suffer Death as in cases of felony, without Benefit of Clergy."¹

In the long list of persons mentioned are found the names of Beverly Robinson and his eldest son. Included in the attainer were three women: Susannah, wife of Beverly Robinson; her sister Mary, wife of Colonel Roger Morris, and Margaret, wife of the Rev. Charles Inglis, rector of Trinity Church, New York."²

By the provisions of this Act Beverly Robinson lost his entire landed estate of 60,000 acres, together with his two mills and well stocked stores. To this must also be added his house in New York, which was destroyed by the great fire of 1776, which started in a Whitehall grogshop and consumed more than four hundred houses, including Trinity Church, Rectory and Schools.³ Mr. Robinson, in a detailed and careful statement, estimated his loss at £79,980-3-0 Sterling.

We must now return to the military service of Beverly Robinson in the War of the Revolution. Immediately on his arrival in New York in March, 1777, he offered his service to Sir William Howe, the British Commander, and craved permission to raise a regiment for his Majesty's service. The necessary authority was issued on

¹ History of New York in the Revolution, Thomas Jones, Vol. I, p. 371.

² There were many loyal supporters of the Revolution who strongly disapproved of the Act of Attainder. John Jay, then Minister to Spain, writes, May 6th, 1780, "If truly printed, New York is disgraced by Injustice too palpable to admit even of palliation." (Public Papers of George Clinton, Vol. V, p. 685.)

³ Dix, History of Trinity Church, Vol. I, p. 390-1.

March 14th, and so rapidly did the recruiting proceed that he and his men were ordered on duty the 13th of May following. According to the official returns, the Loyal American Regiment consisted of 10 companies, numbering 33 officers and 394 men. Colonel Robinson, who commanded the regiment says, "The Regiment he raised was to have consisted of 500 Men, but he believes he had no more than 250 Men fit for duty at a time as they expended many." He also adds the interesting fact, which is corroborated by Sir Henry Clinton, that "many of these were his own Tenants and most of them from his own Country." His own family was well represented in the list of officers. Beverly, the younger, was appointed a Captain in March, and on October 7th was gazetted Lieutenant-Colonel.¹

1 Beverly Robinson, the younger, who was born March 5th, 1751, graduated at King's College and studied law under James Duane. He married, at Flushing, Ann Dorothea Barclay, daughter of the late Rev. Henry Barclay, formerly Rector of Trinity Church. He served in the Loyal American Regiment throughout the War of the Revolution. On the evacuation of New York in 1783 he went to Annapolis, Nova Scotia, but soon removed to Nashwaaksis, opposite Fredericton, New Brunswick. In 1790 he was appointed a member of the King's Council for the Province. On the outbreak of the War of 1793 between France and England he was appointed to the command of the King's New Brunswick Regiment by Governor Thomas Carleton. In the Collections of the N. B. Historical Society (1894) Mr. Jonas Howe writes: "To the Commander—Lieut. Col. Robinson—was due the greater share of credit for the discipline that marked the conduct of officers and men, either at regimental headquarters, or the numerous posts along the frontiers of the Province at which detachments were stationed. Honorable, humane, just, Colonel Robinson acquired the respect of officers and men under his command." At the close of the war he retired in comparative poverty to his farm. Whilst on a visit to his two surviving sons in New York he died on October 6th, 1816, and was buried in St. Paul's Churchyard.

The second son, Frederick Phillipse, was made an Ensign in August, 1778¹; Morris became Captain on October 7th, 1777²; and John, the fourth son, was only fifteen years of age when he joined the regiment as Ensign in November of the same year.³

The Loyal American Regiment saw considerable active service during the War. When the men were little more than raw recruits they took part in the capture of Forts Clinton and Montgomery; in the Pennsylvania campaign, in the attack on Stony Point, and later served in the south under Lord Cornwallis. Attached to the Loyal Americans were the Royal Guides and Pioneers, consisting of 6 companies, 17 officers and 175 men, who were also under the command of Colonel Robinson.

Beverly Robinson's own war record was honorable. He served under Generals Sir Henry Clinton, Lord Rawdon, Vaughan and Tryon. As Colonel of the Loyal American Regiment he received no pay, but writes, "He was afterward appointed Colonel of Guides

1 At the close of the War Frederick Philipse Robinson accompanied his father to England and joined the British Army. He fought with great distinction under Wellington, attaining the rank of Lieutenant-General. For his services he was made a Knight Commander of the Bath. In the war of 1812 he commanded the English troops in the attack on Plattsburgh. He died at Brighton, England, on January 1st, 1852, at the age of eighty-seven years.

2 After serving for some time in the Loyal American Regiment Morris Robinson was transferred to the Queen's Rangers Hussars of the regular army. He rose to the rank of Lieutenant-Colonel and died at Gibraltar in 1815 at the age of fifty-six.

3 John Robinson went to New Brunswick in 1783 and four years later married Elizabeth, daughter of the Hon. Chief Justice Ludlow. In that province he filled almost every public office, including membership in the King's Council. He died October 8th, 1828, during his term of office as Mayor of St. John.

& Pioneers in which character he rec^d Pay of 20/s a day which he gave up for the Place of Commissary of Cattle for which he received the same pay . . . was constantly on Duty during the War, though not often at the head of his Regiment, owing to a Difference respect^g the Rank of Provincial Officers as compared with the Regular."

He did, however, take part in one stubborn fight. In the fall of 1777 the position of the Continental troops on the Hudson became critical. Burgoyne was endeavoring to force his way from the north to Albany, and Sir Henry Clinton moved his troops from New York up the river. The Highlands were the key to the situation, and an attack was planned upon Fort Montgomery, then garrisoned by only about six hundred militia. Outwitting General Israel Putnam by a skilful feint, Clinton divided his forces and detached Lieutenant-Colonel Campbell, with nine hundred men, to attack the fort from the rear. The Americans fought stubbornly and Campbell was killed. The command devolved upon Beverly Robinson and he finally captured the position. Sir Henry Clinton testified of him that "He distinguished himself on many occasions, particularly at the taking of Fort Montgomery where he behaved not only with Spirit and Courage but with the utmost Humanity."

General Lord Rawdon adds, "As an officer he was always desirous to exert himself and distinguished himself on the expedition against Fort Montgomery. His attachment to the British cause was uniformly steady and active."

In time of war one of the least obtrusive but most important departments is that which is concerned with

the gathering of information concerning the position, resources and movements of the enemy. Of this department Beverly Robinson was the chief in the New York campaign. He testifies that "he was employed by Sir Henry Clinton in the line of secret Intelligence, and had the direction of the Guides," and Clinton himself adds, "He attended Sir Henry in his expedition up the North River where he was of the greatest service to him from his knowledge of the country and the people . . . With respect to Intelligence, he was at the head of it."

There has been a disposition to censure Colonel Robinson because of this association with spies, but it should be remembered that such work, however distasteful, was strictly within the line of his military duty. There can be no question but that Beverly Robinson was an active agent in the André-Arnold episode. As head of the Intelligence department he was undoubtedly familiar with the secret correspondence between "Gustavus" (Arnold) and "John Anderson" (André). If further proof were needed it would be found in the explicit statement, made under oath by Sir Henry Clinton before the British Commissioners on December 16th, 1785, "He (Robinson) likewise offered himself to Sir Henry Clinton to do the very same service that Major André afterwards did with respect to Mr. Arnold."

It is not therefore surprising that when a personal interview between the two chief conspirators was first arranged, and Arnold went down the river to Dobb's Ferry on September 11th, 1780, to meet André, the latter was accompanied by Beverly Robinson. The reason for this is admirably set forth by André's biographer, Winthrop Sargent:

Robinson's circumspect and cautious character were thought needful to check the buoyancy of his comrade, and he was likewise fully acquainted with the pending negotiations. Indeed it was probably through him that Arnold's first overtures were made. But the large acquaintance and interests he had in the region, and his knowledge of the country, made his presence additionally desirable.¹

The interview was frustrated because of the inopportune activity of a battery of guns, and Arnold returned to West Point.

Five days later Robinson again went up the river on the Vulture and anchored at Teller's Point. He dispatched a letter to Arnold proposing another meeting, which was eventually arranged. On September 20th André went on board the vessel with every prospect of consummating the deal. "André," writes Sargent, "had boarded the Vulture in the highest spirits, and confident of success; nor was even the cautious and circumspect Robinson disposed to believe in failure. In fact Robinson was placed in his present position because, among other reasons, his character for clear-headedness stood as high as his reputation for probity and honor; and it was intended that should the negotiations be consummated by André rather than himself, he should at least exercise a wholesome check on his companion's buoyancy."

When Arnold insisted upon a meeting within the American lines Robinson's caution manifested itself, and he refused to leave the ship. André's consent to the proposal proved his undoing. When the news of his

1 The Life and Career of Major John André, by Winthrop Sargent, Edited by William Abbatt, p. 295.

capture reached the *Vulture* Beverly Robinson made one supreme effort to secure his release. Distasteful as it must have been to him, he appealed to Washington in the following letter:

Vulture off Sinsink, Sept. 25th, 1780.

Sir,

I am at this moment informed that Major André, Adjutant Genl. of His Majesty's Army in America, is detained as a prisoner by the army under your command. It is therefore incumbent on me to inform you of the manner of his falling into your hands: He went up with a flag, at the request of General Arnold, on publick business with him, and had his permit to return by land to New York; under these circumstances Major André cannot be detained by you, without the greatest violation of flags, and contrary to the custom and usage of all nations, and as I imagine you will see this matter in the same point of view as I do, I must desire you will order him to be set at liberty, and allowed to return immediately. Every step Major André took was by the advice and direction of General Arnold, even that of taking a feigned name, and of course not liable to censure for it. I am, Sir, not forgetting our former acquaintance, your very H. Sert.

Bev. Robinson, Colo.

Early in 1783 it became evident that the War of the Revolution was nearing its end. The King's speech at the opening of Parliament forecasted Articles of Peace and on the 19th of April Washington announced the cessation of hostilities between the United States of America and the King of Great Britain. The day previous a schooner sailed up the Hudson to Newburgh, "the first American vessel which had come up the river

since the British took possession of New York in the year 1776.”¹ These conditions brought the English face to face with the problem of caring for the men of the Provincial Corps who had surrendered homes and occupations for the king. Some place of refuge where they could maintain themselves had to be provided, and in the month of April Beverly Robinson and Cruger, of De Lancey’s Brigade, addressed a circular to the commanding officers suggesting the dispatch of an agent to Nova Scotia “for the purpose of soliciting and securing grants of lands.”² Sir Guy Carleton seconded their efforts by sending Thomas Wetmore of Westchester County to the country adjacent to Nova Scotia to lay out lands for the loyalists. His instructions were brief but to the point: “You are to provide an asylum for your distressed countrymen. Your task is arduous, execute it like a man of honor. The season for fighting is over—bury your animosities and persecute no man. Your ship is ready and God bless you.”³

The land eventually selected was on the west side of the Bay of Fundy—a tract which had hitherto been peopled by a few Acadians and Indians. On that inhospitable shore, in the autumn of 1783, some fourteen thousand souls landed. They were without shelter and short of food, but set about the task of turning the barren land into a garden. Amongst these refugees were not a few of the men of Beverly Robinson’s regiments. The Fort Howe muster roll of September 25th, 1784, shows 95 men, 39 women, 77 children and 8 servants belonging to the Loyal Americans, and 176 either serving

1 Heath’s Memoirs of the American War, p. 387

2 The Winslow Papers, p. 81.

3 Ibid p. 508-9.

in or dependent upon the Guides and Pioneers.¹ Included in the number was the Rev. John Beardsley,² former rector of Christ Church, Poughkeepsie, and chaplain to the regiment.

Though Colonel Robinson did not accompany his men to New Brunswick there is reason to believe that such was his original intention; upon no other basis can we account for his appointment as a member of the King's Council for that Province. He, however, elected to spend his exile in Great Britain.

From contemporary documentary evidence it would seem that the Robinsons were in financial straits through their devotion to the British cause. Nineteen days before he left the shores of America forever Colonel Robinson addressed to Sir Guy Carleton the following pathetic but dignified letter:

1 The Winslow Papers, p. 244.

2 Rev. John Beardsley was born April 23rd, 1732, at Repton, Conn., and was baptized by Rev. Dr. Samuel Johnson of Stratford. He studied for two years at Yale and then entered King's College of which Dr. Johnson had become first President. Proceeding to England he was ordained by Archbishop Secker at Lambeth on August 23d, 1761, and on his return took charge of the churches at Norwich and Groton. For ten years he was Rector of Christ Church, Poughkeepsie, and Trinity, Fishkill. Mr. Beardsley was an ardent Tory and on December 13th, 1777, was ordered by the Committee of Safety to remove to New York, which was then in the hands of the British. He then became chaplain to the Loyal American Regiment of which Beverly Robinson was Colonel. At the close of the War he migrated to Canada and for fifteen years was Rector of Christ Church, Maugerville, N. B. From 1793 to 1802 he also served as chaplain to the King's New Brunswick Regiment commanded by Beverly Robinson, junior. The later years of his life were spent in retirement at Kingston, N. B., where he enjoyed a pension from the British Government. He died on his birthday, in 1809, and was buried in the chancel of Trinity Church, Kingston.

New York, June 6th, 1783.

Sir,

I beg leave to address your Excellency in this way and to lay before you my unhappy situation, having neither resolution nor Confidence to do it personally.

The time for his Majesty's Troops finally quitting this place seems to be so near at hand, that I am under the greatest anxiety for the future Comfort and safety of my family; And would therefore wish with your Excellency's permission and approbation to go immediately with them to England. But, Sir, I must confess to you, that my circumstances are so very distressing that I cannot leave this place, without some assistance from Government, to enable me to discharge those debts I have been under the necessity of Contracting since I joined the King's Army, incurred chiefly by raising a Regiment for the King's Service, which I have been endeavouring to pay off with all the savings I could make from my subsistence, but the necessary support of a large family has prevented me from Accomplishing of it as yet.

I would therefore; humbly ask, that you would be pleased to advance me Six months pay for both my Commissions, from the 24th & 30th of this month. I am induced to make this appliccation at present, because Cap^t Sweny of the Assurance has not only Offered but presses us in the most friendly manner to go home with him, and I would wish to be ready, to accept of his kind offer, whenever he is Ordered to go.

My son the Lieu^t Col^o will continue with the Reg^t, He and my son John, a Lieu^t will go with the Reg^t to Nova-Scotia to join in the Settlement of that Country; my other Sons will follow the fate of the Regimt^s they belong to.

I would beg the leave of telling your Excellency that I have lost as good an Estate by this Unhappy War as most people in this Province very few Excepted,

But I never had any Idea nor the least Expectation that Goverm^t would or indeed could repay me for those losses should the war End in the unhappy manner it has; But Sir, I always hoped and Expected that one who had Sacrificed so much property not by being a nominal & passive Loyalist; but by taking an Active part, from the very first rise of the Rebellion, in favor of the King & Constitution of Great Britain, and ever endeavouring to restore their Authority in this Country, would not be neglected, but have some provision made for him that would give his family a Comfortable Support during their lives; I shall with great Humility Submit myself intirely to y^r Excellency's direction, being with the greatest Esteem & Respect

Y^r Excellency's

mo^t Ob^t & mo^s Hum^l Ser^t

Sir Guy Carleton, K.B. &c.

Bev. Robinson¹

What answer was made to this we do not know, but Ward Chipman writes to Edward Winslow from New York under date of June 25th, 1783: "Col. Robinson and his family are sailed for England in the Lion."²

Mr. Robinson departed with commendatory letters from the Governor to Lord North and Sir George Yonge, Bart. The former reads as follows:

My Lord,

June 17th, 1783

Colonel Beverly Robinson of the loyal American Regiment who will have the Honour of delivering this

1 Manuscripts in the Royal Institution of Great Britain, London, 1777-1783. American Loyalists—Transcript of various Papers relating to the Losses, Services and Support of the American Loyalists and to his Majesty's Provincial Forces during the War of American Independence, preserved amongst the American Manuscripts in the Royal Institution of Great Britain, London. 1777-1783. Transcribed for the New York Public Library, 1903. Vol. V, p. 45-7.

2 Winslow Papers, p. 198.

letter is a gentleman greatly distinguished for his Probity and general worth and whose Possessions in this Country were very large and whose Family was numerous and bred up in expectations of oppulence & Honour. It is among the severest Calamities of the Time that a Gentleman of this Description should be obliged with the Female Part of his Family to seek aid and Protection in a Country to which the simplicity of his Manners may not perfectly Correspond but I entertain no Doubt that your Lordship's Reception of Him will be such as to soften those Evils which on account of his Truth & unshaken loyalty & Fidelity he is obliged to undergo,

Guy Carleton.¹

R^t hobl^e Lord North.

On his arrival in London he took up his residence at Mortlake on the river Thames. His situation is best summed up in the words of his memorial: .

His family now with him in England consists of his Wife, one Son and two daughters most tenderly brought up, and these with himself driven from the enjoyment of every part of his valuable property, of which there remains no hope of recov^ry to a family that has taken so decided a part in the Cause of their Sovereign and the British Constitution . . . thus reduced from ease and affluence to his present State, the pleasing Expectations of his family destroyed and at an advanced age period of life compelled with them to seek a new residence and the means of support; your Memorialist can only find consolation in that distinguished benignity & attention invariably shewn by his Majesty to his unfortunate Loyal American subjects; and in full Confidence that the Justice of the British Nation will never leave those

1 Royal Institution MSS., American Loyalists, Vol. V, p. 193.

to suffer who have sacrificed their all in her Cause & Interest."¹

In all fairness it should be stated that the government of Great Britain was not slow to recognize its great obligation to the Loyalists, and a tribunal was created to hear and adjust claims for losses and services and to award compensation. Beverly Robinson's memorial was filed on December 11th, 1783. It is a lengthy and extremely interesting document. Compensation was claimed for the loss of personal and real estate, and as the schedules afford valuable data for the study of economic conditions in pre-Revolutionary times, they are here reproduced:

Inventory of the Personal Property of Beverly Robinson
all of which he has lost by the Rebellion in North
America.

Principal Sums due on Mortgages, Bonds and Notes from Sundry persons as per Schedule	6830- 8-4
Interest due thereon to May 1st, 1777.	1788- 2-4 8618-10-8
Principal sums due on Bonds & Notes from his Tenants,	7191-17-4
Interest due thereon to the 1st May, 1777,	1338- 0-4 8529-17-8
Rents due from his Tenants to 1st May, 1777,	2754-15-0
My half of a large Grist Mill, Saw Mill & Potash works in partnership with Col: Roger Morris built on his lot at Philips Town—Cost 3000 my half is	1500- 0-0

¹ Audit Office, American Loyalists MSS., Vol. XLIII, p. 207.

My half of goods & other effects
 in a store kept in our joint accounts
 at said Mills by Thomas Henderson
 as per Estimate 4000- 0-0 5500- 0-0

Eight Negroes Viz^d

Harry a young fellow 19 years old	80- 0-0
Rose a young Wench 20 do	60- 0-0
Coobaugh do 20 do	60- 0-0
Belinda do 18 do	60- 0-0
Sarah do 18 do	60- 0-0
Phillis do 15 do	50- 0-0
Candis do 15 do	50- 0-0
Clarinda do 13 do	50- 0-0 470- 0-0 ¹

Stock, Grain & farming Utensils.

4 pair of large Oxen at £18	£72
3 Pair young Oxen @ 15	45
18 Cows @ 5	90
1 Large Bull	10
10 young Cattle 3 years old @ 3	30
8 do 2 do @ 30/	12 259- 0-0
100 Sheep on my farm; 100 do put out to sundry people @ 8/	80- 0-0
6 Horses & Mares @ 16	96- 0-0
2 Fillies rising 4 @ 29	40- 0-0
2 Horse Colts rising 2 & 3 years @ 20	40- 0-0 233- 0-0
250 Bushels of Wheat @ 7/	87-10-0

1 In the State records at Albany there is preserved the following account:

State of New York

To Commissioners of Alms Houses in the City
of New York.

To support of Jenny, Slave formerly belonging to the Estate of Bev.
Robinson from the 1st of May, 1805, to the 1st of August, 1808, is three
years and three months @ \$36 per annum is \$117.

I do hereby certify and approve of the above as a good account.

22d August, 1808.

DE WITT CLINTON.

350	do Indian Corn @ 3/6	61- 5-0
300	do Oats @ 2/	30- 0-0
100	do Rye @ 4/	20- 0-0
Ploughs, Carts, Slays, Waggons and other Farming Utensils		100- 0-0
A new Sloop 65 Tons, built at my own Dock, cost upwards of		650- 0-0
Household furniture as p Inventory made out by Mrs Robinson		1000- 0-0
		<u>28413-18-4</u>
At 4/6 Per Doll ^r is Sterling		<u>£15982-16-0</u>

With respect to the rest of the Personal Estate (Viz) Negroes, Stock, Grain, farming Utensils, Sloop and furniture, I have not at present any proof of the particulars but have put them down from recollection.

Bev: Robinson.

Valuation of the Real Estate.

30359	Acres of Settled Lands @ 3 p Acre	£91077-0-0
29595	do of unsettled do @ 15/ do	<u>22196-0-0</u>
59954	whole No of Acres	£113,273-5-0
A large Lot of Ground in New York on which I had a very good house, Stables &c but as the house was burnt in the great fire that happened when Sir Wm. Howe first took possession of the City the value of the house &c is ommitted the ground is worth..		<u>500-0-0</u>

Sterling

	New York Curren ^{cy}	113,775-5-0	
which at 4/6 p	Dollar is		63996-7-0
Currency		Sterling	
Amount of Real			
Estate	113,773-5-0 @ 4/6 p	Doll is	63097- 7-0
do Personal			
do	<u>28413-18/4</u>	do	<u>15982-16-0</u>
	<u>142,187-3-4</u>		<u>£79,980- 3-0</u>

It is not surprising that many fraudulent claims were filed against the government, but a careful study of Beverly Robinson's brief impresses one greatly with its moderation. There is no suggestion of any effort to obtain greater compensation than his losses justified. It would be difficult to find a fairer statement of claim. The schedules contain the name of every tenant on the estate; the rents paid for the farms; the detail of every Bond, Mortgage and Note with the interest thereon; and a list of the debts owing by Mr. Robinson, together with a full and clear estimate of his annual income.

The Royal Commissioners subjected every claim to the most rigid scrutiny. In each case the claimant appeared in person and was required, where possible, to produce witnesses in support of his statements. This naturally consumed considerable time and Robinson's case was not reached for two years. It was heard on December 16th, 1785. Sir Henry Clinton appeared personally to testify to the military services and certificates were presented from Lords Cornwallis and Rawdon. As far as the valuation of the lands was concerned, there testified William Smith, ex-Justice of the Supreme Court of New York; John Kane, who kept a country store at Pawling, in Dutchess County; Malcom Morrison, a former tenant

on Lot No. 7, and Captain Duncan Campbell of the 84th Regiment of Foot, who had purchased land in Fredricksburgh from Mr. Robinson in 1770. How Beverly Robinson fared during these two years may be gathered from a letter he wrote to Edward Winslow¹, then in Nova Scotia,—a letter which is full of interest, both personally and politically:

Mortlake (in Surrey) Apr. 29th, 1784.

Dear Sir,

I wrote you on the 19th Instant inclosing some Letters and Newspapers for Beverly. I also wrote you the same day by Mr Goodall, recommending him to your notice as a friend of mine; he is a merchant in London & is gone to Canada to settle some matters there & will visit Halifax about Aug't next when he will deliver you my letter.

I now again take the liberty of troubling you with the inclosed letters for my boys, and beg you will be so good as to forward them. The large package, marked newspapers, you are welcome to open & peruse if you have none by any other Channel so late, What can I say to you about Politics? I can say nothing but what you will see in the papers, and therefore must refer you to them, and they contain nothing but about Elections. The Election for Westminster has now been warmly contested for 25 days.

¹ Edward Winslow was a descendant of the first Governor of Plymouth Colony. He graduated from Harvard in 1765, and at the Revolution remained loyal to the Crown. Appointed by General Gage to be Collector to the Port of Boston, he left that city on its evacuation and went to New York, where he was gazetted Muster Master-General of the Loyalist Forces. After the War he spent some time in England. He accumulated a vast store of letters and papers on the Revolution, a selection from which was published by the New Brunswick Historical Society in 1901, under the able editorship of the Rev. Dr. W. O. Raymond.

Lord Hood carries it hollow, but the Struggle is very hard between Mr Fox & Sir Cecil Wray; for the first two or three days Fox was ahead, the next 12 or 14 Sir Cecil lead, for a week past Fox got ahead again & was yesterday 41 before the Knight, and most people think he will carry it, mearly by Industry and Good Management; at any rate there will be a Scrutiny demanded let who will be foremost at the end of the poll, & that they tell me will take up six months, and in that case none of the three will sit in the Parliament the next Session. The members of the last Opposition have lost their Elections almost everywhere, and it is thought Mr Pitt will have a great majority. I hope he will not take Lord S(helburne) into the ministry which has been talked of some time.

The Affairs of the Loyalists goes on but slowly; these troublesome Elections have taken up the time & attention of the Commissioners for some time but they are going on again: they seem to take great pains and pay attention to our unhappy situation, but they have a troublesome and difficult task to go thro'. Many very Extraordinary Claims are given in, such as you would be astonished to see. I have not had my hearing yet & don't expect it in less than two months, so many there are before me; but what appears very extra'y to me they will not enter upon Examination of any Claims given by Attorneys, but say every person who makes any demand on Government must apply in person. However they rec'd the claims into their office in order to keep them alive, that they may not be totally excluded according to the Act of Parliament, and the matter of hearing them by Attorneys will be determined hereafter, which they certainly must do, there are so many claims given in by Attorneys that it would be a very unjust thing to throw them out unless the principal came here. As the matter is like to be so very tedious, the Com-

miss'rs have recommended, I believe, most that have applyed for a temporary support from £40 to £200 a year, which is the highest they can go. I have been under the necessity of asking for such a support and they have allowed me £200 a year commencing ye 5th of Jan'y last in addition to my half pay, which makes me nearly full pay.

I have the pleasure to tell you we are all hearty and well and join in our respects to you, and pray remember us to Gen. Campbell & Captain Addenbough & believe me,

Your sincere friend, &c,
Bev. Robinson.¹

The Royal Commissioners were confronted with the most difficult task of adjudicating on 5,072 claims totalling \$50,411,000. Among the number of claims were fifty from Dutchess County, and the Loyalist losses in New York were estimated at \$10,000,000. It was impossible to pay these amounts in full. The award of the Commissioners to Beverly Robinson is scheduled as follows:

Claim for loss of property	<u>£68,784</u>
Sum originally allowed	£25,900
" allowed on Revision	24,764
Percentage to be deducted by	
Act of Parliament	1,476 8 0
Total sum to pay under Act of Parliament	£23,287 12 0 ²

To this must be added the sum of £800 allowed to Susannah Robinson presumably as compensation for personal losses.

¹ Winslow Papers, p. 197-9.

² American Loyalists, Vol. XI, p.

Cf. Flick, Loyalism in New York during the Revolution, 203-214.

Colonel Robinson lived but a few years after his arrival in England. There is reason to believe that after his affairs were settled, he and his family took up an abode in Bath, where he died on the 9th day of April, 1792, in the 71st year of his age. His remains were interred in St. James' Church of that city. Mrs. Robinson survived her husband for thirty years. After his death she, with those of her children who were with her in England, removed to Thornbury, Gloucestershire, where she resided until her death, which occurred on November 22d, 1822. Her remains were laid to rest in the body of the parish church. On the restoration of the church in 1847 they were re-interred in the churchyard. The following inscription is, by the courtesy of the Vicar of Thornbury, copied from a tablet on the walls of the church:

Sacred
to the memory of
COLONEL BEVERLY ROBINSON
who died at Bath
on the 9th day of April 1792
in the 71st year of his age
and was interred in
St. James'es Church of that City
and of
SUSANNA HIS WIFE
who after a residence in this Town
during her Widowhood of 30 years
died on the 22nd of November 1822
And was interred in
the body of this Church.

This Tablet is erected
As a tribute of affection
by their grateful Children.

CHAPTER VI

ST. PETER'S CHURCH AND ST. PHILIP'S CHAPEL WARDENS AND VESTRYMEN

1770-1840

(CONTINUED)

AT the outset of parochial life the custom was inaugurated of choosing one Warden from each section of the parish. Accordingly CHARLES MOORE (1770-71) of Peekskill was selected as colleague to Beverly Robinson, and at the first Vestry meeting he was entrusted with the Seal of the Corporation. This family of Moores in America was descended from Sir John Moore of Fawley, Berkshire, who was knighted by Charles I on the 21st of May, 1627. The fortunes of the house waned with the execution of the king, and some members migrated to America. The Hon. John Moore of Philadelphia married Lady Arabella Axtell. His son, also named John, was born in South Carolina in 1686 and married Frances Lambert in 1714. The latter became a man of considerable importance in New York. He lived at White Hall, at the corner of Moore and Front Street, the house which Peter Stuyvesant had built for himself prior to 1661. His country seat was in the Highlands of the Hudson, on land which was acquired partly by purchase and partly by patent, and was afterwards sold to the Government as a site for West Point Military Academy. Colonel Moore filled many responsi-

ble positions in the colony of New York. He was an Alderman of the city; a member of the King's Council and of the Colonial Legislature. He also commanded his Majesty's New York City Regiment. To these civic and military duties he added that of Vestryman and Warden of Trinity parish from 1715 to 1728.¹

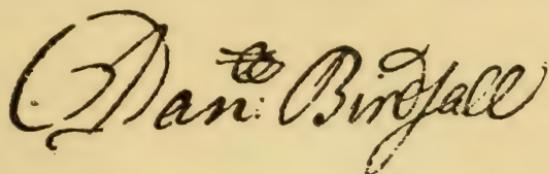
Colonel Moore was blessed with eighteen children, thirteen of whom were sons. Thomas, the seventh son, was the father of Richard Channing Moore, the great evangelical Bishop of Virginia. Charles, the sixteenth child and Warden of the United Churches, was born in 1732, and served in the medical department of the War of 1756. He afterwards engaged in business at Peekskill as a miller and resided in one of the Moore houses at West Point. At the time of the British attack on Forts Montgomery and Clinton a party of seamen raided the house of Thomas Moore and "his family fled to Mr. Charles Moore's for protection."² It is supposed that towards the close of the War of the Revolution, Charles, who favored the cause of the king, fled to North Carolina, where he spent the rest of his life.

DANIEL BIRDSALL (1772-3) became a member of the Vestry in 1771, and the following year succeeded Charles Moore as one of the Wardens. He was born on January 17th, 1734, and on December 20th, 1757, married Hannah, daughter of Jacob Mandeville, in whose

1 Six Centuries of the Moores of Fawley, by David Moore Hall, pp. 34-8.

2 Memoir of Rt. Rev. Richard Channing Moore. by Bishop Henshaw, p. 25.

house the first Church services in the Highlands were held. Mr. Birdsall was a prominent merchant of his

A cursive handwritten signature in black ink. It reads "Dan Birdsall". The "D" has a small flourish at the top, and the "B" has a small flourish at the top right.

day and one of the founders of Peekskill, where he occupied the first store built in the village. He was a generous and ardent supporter of the American cause in the Revolution and was rewarded by many positions of honor and influence. In 1775 he was one of "The Association," and served on the "Committee for the County" from Cortlandt Manor. Two years later he was appointed Second Lieutenant of the Fifth Battalion of the New York Continental Regiment. The historic "Birdsall House" was a well known rendezvous for officers of the American Army. His brother-in-law, John Mandeville, kept an inn, and when no room could be found for the officers they migrated to the house of Daniel Birdsall, it becoming in turn the headquarters of Generals McDougall and Heath. He survived the Declaration of Independence for twenty-four years, and is buried in the churchyard of old St. Peter's, where the inscription on his tombstone reads:

In Memory Of
DANIEL BIRDSALL
who departed this life
October 29th, 1800.

Aged 65 years, 9 months and 13 days.

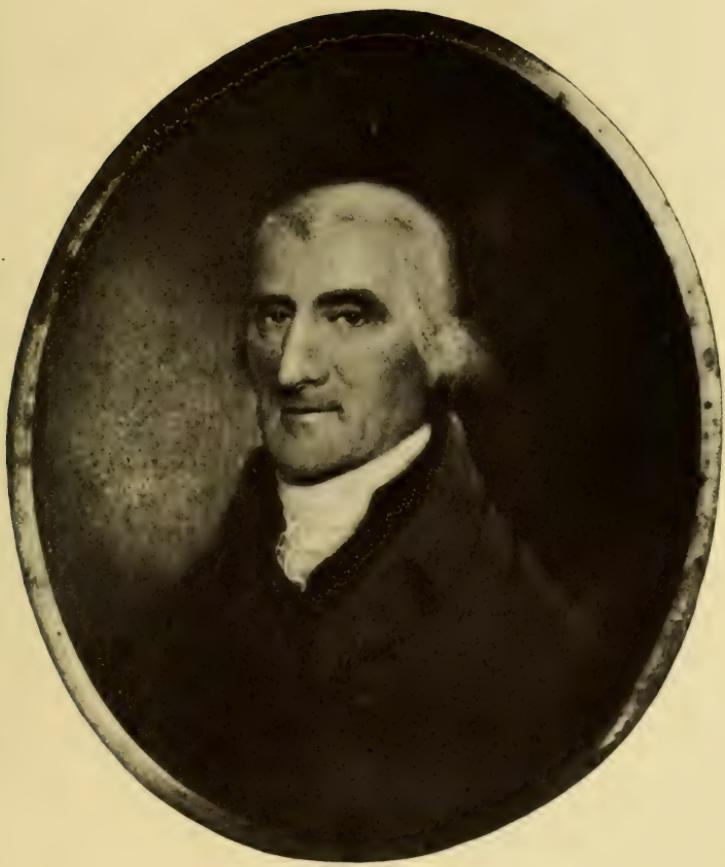
The last Warden to be elected before the stress of the War closed the Churches was JEREMIAH DRAKE

(1774), who was one of the members of the building committee of St. Peter's in 1767, and served on the Vestry from 1770. Born in the year 1726, he was a Cortlandtown farmer, and a soldier of the Revolution. From 1778 to 1781 he served in the Militia under Colonel Drake, and in the latter year his name stands on the pay roll of Ebenezer Boyd as a guard on the North river in Westchester County, for which he received £10-6-2.¹ He died on the 6th of May, 1784.

From 1775 until 1790 there is no recorded election of Wardens and Vestry, but in the latter year the name of WILLIAM DENNING (1790-93) appears as senior Warden. After three years' service, owing to residence in New York City for the major part of the year, he retired from the Vestry until 1812, when he was elected a Vestryman and served until 1817. Mr. Denning hailed from Newfoundland and in New York became a prominent merchant and political leader. During the Revolution he served as a member of the Provincial Congress, the State Senate and the Council of Appointment. He was also a delegate to the Hartford Convention. His association with the parish was brought about in 1785 by his purchase from the Commissioners of Forfeiture of a considerable portion of the Beverly Robinson property, including the historic homestead.² He succeeded not only to the estate but also to the parochial leadership. He donated an additional acre of land to St. Philip's

¹ MSS. of New York in the Revolution, Vol. XIII, folio 179.

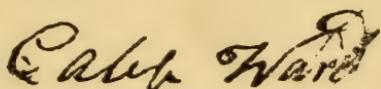
² The records of the County show that on May 23d, 1785, David Graham, as Commissioner of Forfeiture, sold under an Act of 1784, 2 parcels of land on Lot No. 1, one of 3,346 and the other of 48 acres, the consideration being £337 8 0.



WILLIAM DENNING
CHURCH WARDEN, 1790-1793

Church, and rendered invaluable service in the State Legislature which restored the glebe farm to the parish in 1792, besides being a large contributor toward the cost of restoring St. Philip's after its devastation in the War. Mr. Denning died on October 30th, 1819, at the age of eighty, and was interred in St. Paul's Church-yard, in the city of New York.

For several years it was the custom to elect one Warden from each of the two Churches, and CALEB WARD (1790-2, 1797-9) was chosen from the Manor of Cortlandt. The son of John Ward, he was born in East Chester on

A handwritten signature in cursive script, reading "Caleb Ward". The signature is fluid and elegant, with a small flourish at the end of the word "Ward".

November 11th, 1728, and was by occupation a farmer. He married Mary Drake, whose brother Jeremiah was Warden of the parish in 1774. Mr. Ward died at Cortlandtown on the 16th of May, 1802, in the seventy-fourth year of his age.

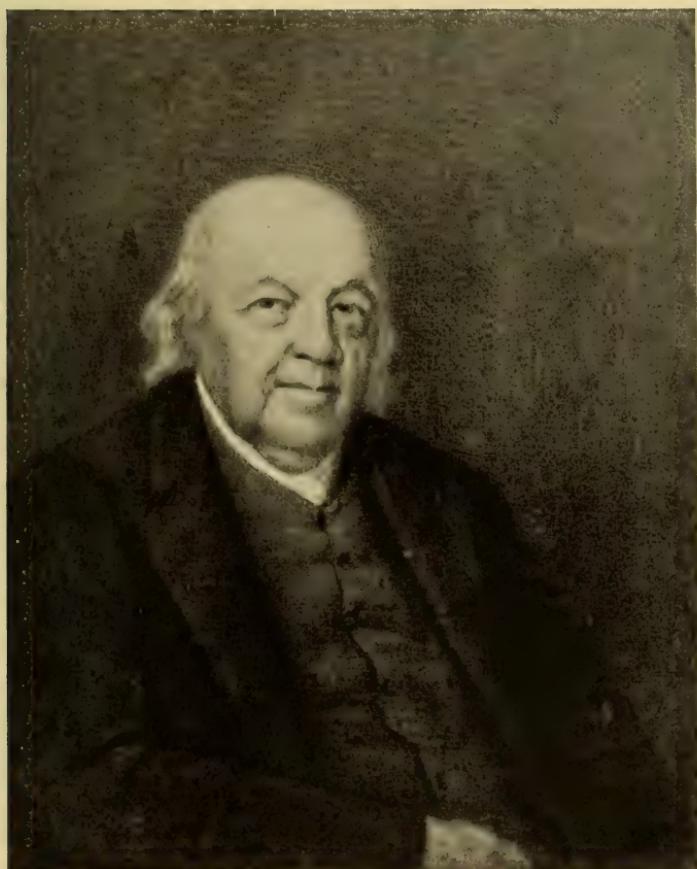
The election as Warden in 1793 of PIERRE VAN CORTLANDT (1793) links the parish with the Manor on which the old Church was built. The founder of the family, which has for its motto *Virtus sibi Munus*, was the Right Hon. Steven Van Cortlandt of South Holland. One of his descendants, Oloff Stephensen Van Cortlandt, was attached to the military service of the Dutch West India Company, and in 1637 "He comes to New York,"¹ where he became a thorn in the flesh of Governor Peter Stuyvesant. His son, Stephanus, became the first American-born Mayor of the City of New

¹ Bolton's History of Westchester County, Vol. I, p. 99.

York, and the first Lord of the Manor of Cortlandt. Major Pierre Van Cortlandt, a son of Philip by his wife Catharine De Peyster, was born on January 10th, 1721. He played a large and influential part in the Revolution, and in the upbuilding of the infant State of New York, and was Colonel of the North Battalion of Westchester County. Politically he held almost every office in the gift of the people. A member of the second, third and fourth Provincial Congresses, and of the convention of the State of New York, he was President of the Council of Safety in 1777 and Senator from the Southern District the same year, and for eighteen years he occupied the exalted position of Lieutenant-Governor of the State of New York.

On his death, which occurred at Croton River on May 1st, 1814, in the ninety-fourth year of his age, the following beautiful tribute was paid to his worth in the public press:

Pierre Van Cortlandt early took an active part against every oppression of the English Government upon the Colonies. He was chosen into the first Provincial Congress, was a member of the committee which formed the Constitution of this State, and was honored by the suffrages of his county at the first election under the new government of the station of Lieutenant-Governor, and continued to be elected to that office for eighteen years successively. He was the friend and confidant of that great patriot, George Clinton. In the Revolution he shared the fate of the friends of their country; his family were obliged to abandon their homes in the Manor of Cortlandt, and take refuge in the interior. Firm and undismayed



LIEUTENANT-GOVERNOR PIERRE VAN CORTLANDT
CHURCH WARDEN, 1793

in adversity, the ill success of our arms was a stimulus to greater exertions. He was one of those who, relying on the justice of their cause, put their trust in God and stood firm at the post of danger. In prosperity he was not too much elated but held a temperate and uniform course, having in view only the independence of the United States and the safety of his country.

In the Senate of this State he presided with dignity and propriety, nor ever suffered his opinion to be known until called upon constitutionally to decide; and his vote was then given with promptness, uninfluenced by party feelings, and evidencing the convictions of a sound and honest mind.¹

SILVANUS HAIGHT (1795-6) entered the Vestry in 1790, served for four years, and in 1795 was chosen one of the Wardens. He was a son of Joseph Haight by his wife Hannah Wright, and was born at Rye, N. Y. He married Martha Nelson. In 1791 he was Treasurer of the United Churches. Haight was a strong Tory, and prior to 1778 lived on the Beverly Robinson place. Writing from "Robinson's" to Governor Clinton on March 10th, 1778, General Parsons says, "Silvanus Haight has gone to ye enemy and left his family."² For some time he was a prisoner in Fort Clinton, where Colonel Malcom says of him, "I apprehend Haight's case as a bad one." At the close of the War he was set at liberty and was active in parochial affairs, and was for a time the tenant of the Glebe farm. He died at Troy, N. Y.

¹ Gazette, May 17th, 1814.

² Clinton Papers, Vol. III, p. 15.

CALEB MORGAN (1795-6), a farmer of Cortlandtown, was first elected to the Vestry in 1772, and served at intervals for seven years. During the War of the Revolution he was a strong supporter of the British cause and his name appears in the list of Westchester Tories. On June 15th, 1776, together with Joshua Purdy

and Peter Corney, he was arrested and imprisoned in White Plains Jail by order of the Commissioners for Detecting Conspiracies.¹ He died at Yorktown, July, 1838.

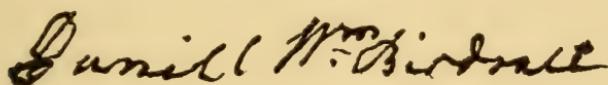
JOSHUA NELSON (1797-9) was one of the original members of the Vestry from the Philipse Precinct. He served from 1770 until the Revolution and was again elected on the resumption of parochial activities in 1790, and seven years later he became one of the Wardens. The Nelsons were among the early settlers in what was then the Southeast part of Dutchess County. Joshua was the fifth son of Francis Nelson, who "came to y^e

South part of Dutchess County in y^e Highlands" from Scarsdale in the year 1736. He was born at Scarsdale on September 18th, 1726, and married Sarah, daughter of Jacob Mandeville, in 1754, thus becoming a brother-in-law of Daniel Birdsall. He lived in the Mandeville house at the "Four Corners," where the first Church services were held. He took a prominent part in public life.

¹ Calendar of Historical MSS., 1664-1776, p. 341, 455.

In 1774-5 he was one of the Assessors for the Philipse Precinct, and the following year was elected Supervisor. An ardent Revolutionist, in 1776 he was chosen second Major of the Militia by the Committee of Public Safety. He died on December 14th, 1817, in his ninety-first year, and is buried in the churchyard of St. Philip's.

DANIEL WILLIAM BIRDSALL (1800, 1804, 1811, 1821-5, 1829) of Peekskill became a Vestryman in 1797, and Warden three years later, his service on the Vestry covering a period of twenty-one years. He was the fifth child of Daniel Birdsall, who was Warden in 1772, and was born on the 27th of October, 1767. He was one of

A handwritten signature in cursive script, appearing to read "Daniel W. Birdsall".

the Commissioners for laying out the first turnpike road, under an act of the Legislature of the State, in Putnam County, and in 1811 served as Supervisor for Cortlandtown. For nineteen years he was Post Master of Peekskill, and Town Clerk for four years. He died May 11th, 1850, and, side by side with his four wives, lies buried in the churchyard of old St. Peter's.

JAMES MANDEVILLE (1801-3, 1805-7) was first elected to the Vestry in the year 1800, and, with an interval of two years, served until 1834. His ancestry was Dutch. The first of the family to settle in America was Yellis Jansen de Mandeville who came from Holland in the good ship "de Trouw" (the Faith) in 1659, and who owned a farm on the land now lying between Fourteenth and Twenty-first streets in New York City. James was a son of Cornelius, and a nephew to Jacob Mandeville.

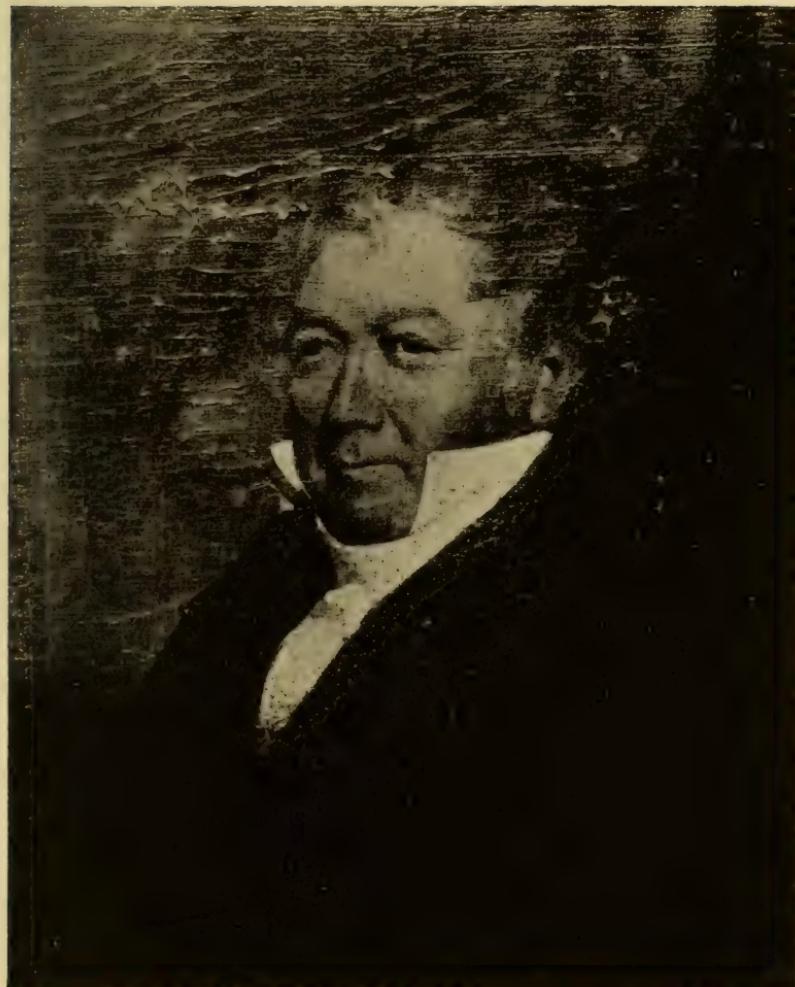
He married 1st, Martha Westcott and 2nd, Hannah Stymes. He was a farmer and succeeded his brother John as an innkeeper in what is now the heart of Peekskill. He was also a soldier of the Revolution, serving as a private in the Continental troops under Captain Daniel Williams. Born in 1758, he died December 21st, 1848.

MAJOR BERNARD HANLON (1808-10, 1812-20) served as Warden for ten years. For a man who occupied that position surprisingly little is known of him. His name appears in the electoral census returns of the town of Cortlandt in 1801 as certified by David Stanley, Jr.¹; and in the census of 1807 "Bernerd Handlin" is returned as possessed of a freehold of the value of one hundred pounds. Prior to coming to Peekskill he lived in Hunterdon County, New Jersey. A body of men was raised in that State to serve the United States Government during the Pennsylvania insurrection of 1794, and the records show that, on September 13th, Bernard Hanlon was appointed Captain of a company of Light Infantry. He served for three months and was discharged on December 24th.²

PIERRE VAN CORTLANDT (1827-1839) was first elected to the Vestry in the year 1820, and was Warden at the time the parish was divided. He was born the 29th of August, 1762, and married Catherine Taylor, subsequently, Anne Stevenson. In the year 1800 he was appointed a member of the Electoral College, and, with

¹ Electoral Census MSS., 1801, Vol. VI, p. 1700.

² Records of Officers and Men of New Jersey in Wars 1791-1815, p 43.



GENERAL PIERRE VAN CORTLANDT
CHURCH WARDEN, 1827-1839

the other New York electors, cast his vote for Thomas Jefferson as President in the famous contest, when Aaron Burr received an equal number of votes.¹ He served as a member of Congress in 1811 and 1812 and died in 1848.

VESTRYMEN.

THOMAS DAVENPORT (1770-71) came of an English family who were among the earliest settlers of the southern portion of Dutchess County (now Putnam). Thomas Davenport, Sr., born in 1682, came from England about the year 1715, and later settled in the Highlands, occupying a large farm now covered by the village of Cold Spring. He died December 30th, 1759, aged seventy-seven years. His two sons, William and Thomas, were men of considerable prominence in the community. In 1772 Thomas was a "fence-viewer" for the town of Philipstown, and also "Highway Master from Caleb Nelson's to his house and from thence through the woods to the Post road near Elijah Budd's."² His will was dated September 29th, 1797.

JOHN JOHNSON (1770-73) is another of the members of the first Vestry of whom little is now known, beyond the fact that he lived in Peekskill, and that in the minutes of 1772 he is called "Captain." He has, however, the distinction of being the first in the long line of Clerks of the Vestry, which at its earliest recorded meeting "proceeded to chuse Mr. John Johnson Clark for the ensuing year."

¹ New York Civil List, 1878, p. 348.

² Smith's History of Dutchess County, p. 461.

Another of the early Peekskill Vestrymen was HENRY PURDY (1770-1) who was a farmer on the Manor of Cortlandt. All the Purdys were strong Tories, and Henry paid the penalty of his devotion to the Royal cause by having his property sequestered and sold. He died in 1782.

PETER DRAKE (1772-4) lived in the Highlands on Lot No. 4, occupying a farm for which he paid a rent of £3 6 0 per annum, and his name appears in the tax list of the Philipse Precinct for 1777. He was Overseer of the Poor in the southern part of Dutchess County in 1762. In 1774 Peter Drake was appointed by the Vestry "to go about the Manor of Cortlandt for subscription toward the support of the minister," and was guaranteed a commission of seven per cent.

DAVID PENOYER (1772-3) was of Huguenot descent and resided at Peekskill, and was employed by the Vestry to "do the carpenter work on the Citchen and Piazor of the parsonage" in 1773.

FRANCIS PEMART (1772-4) who was a pre-revolutionary Vestryman, was a substantial merchant in Peekskill, a large freeholder, and a man of wealth. He owned a farm of 195 acres on the Manor of Cortlandt together with five dwelling houses, two store-houses and a barn, and another farm of 26 acres in Peekskill which he purchased from Jeremiah Drake. To these he added a sloop of 113 tons burthen which he sailed from a dock known as "Pemart's dock." According to his own statement he was born at sea and for the first six years of his life resided in France. Pemart is a striking example of the many men who managed to serve on both

sides during the War of the Revolution. It is a matter of official record that in July, 1776, he associated himself with James Spock and William Penoyer in an application to the Provincial Congress for leave to form a company of artillery in support of the American cause.¹ We also have his own sworn statement to the fact that one of his farms was used as a forage camp for the American troops and that he himself served as forage-master at the pay of a dollar a day. There is abundant reason to believe that he was a British spy for he says that he occupied the position "with an intention of serving the loyalists." It is more than likely that he was in the pay of Beverly Robinson, who was then at the head of the British Intelligence department, and who had known Pemart on the Vestry.

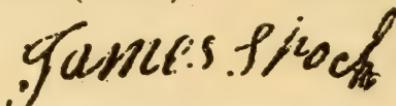
In March, 1777, Colonel Bird arrived in Peekskill at the head of a detachment of 1000 British troops and several pieces of cannon and drove out General McDougal whose force numbered but 250 men. Pemart took advantage of the opportunity to join the British forces and returned with them to New York where he remained until the declaration of peace. During the remainder of the war he was employed as a pilot for English ships on the North River. Upon the complaint of Captain James Cronkhite he was indicted for treason before the Grand Jury at a term of the Court of General Sessions held at the Meeting House in Upper Salem on the seventh of November, 1781. Pemart's property was confiscated, and his sloop was taken to Esopus Creek. In October, 1783, he set sail for St. John, N. B., to make arrangements

¹ Calendar of Historical MSS. in the War of the Revolution, Vol. I, p. 473.

for the settlement of himself and family in that region. This accomplished, he returned to New York, arriving a few days after the British evacuation of the city. The American authorities had not forgotten the loss of their valuable stores on his Peekskill farm and he was promptly arrested and languished in prison for five months. On his release he again departed for New Brunswick where he arrived in the latter part of 1784. There he filed a claim on the British government for compensation for losses and services.¹ His losses he estimated at £1621-11-0, and he was eventually awarded the sum of £700.²

Another obstinate Tory was PETER CORNEY (1774), who hailed from Cortlandt. Corney was arrested, taken before the "Committee on Conspiracies" and permitted to remove to Long Island.³ The local committee of Westchester County stepped in and sequestered and sold his lands in 1777. At a subsequent date he returned to the parish, for the *New York Packet* of December 26th, 1785, contains the announcement of the marriage of "Peter Corney, Esq., of Peekskill to Mrs. Van Dam, widow of the late Isaac Van Dam of St. Eustatia, on Wednesday morning, December 21, 1785."

When the Vestry re-organized in 1790 the name of JAMES SPOCK (1790-6) of Peekskill appears as a

A handwritten signature in cursive script, appearing to read "James Spock".

Vestryman. He was a miller at the Robinson mill, near Continental Village. During the War he served as a

¹ American Loyalists MSS., Vol. XX, p. 95-106.

² Ibid, Vol. XI, p. 256.

³ Scharf's History of Westchester County, Vol. I, p. 290.

private in the third regiment of the Westchester County Militia. A note in the Journal of the Rev. Silas Constant under the date of December 12th, 1798, says:

To Mr. Spock's—Married Joshua Nelson and Amelia Spock.

Born in 1740, he died in 1804, and with his wife, Mary, was buried in St. Peter's Churchyard.

RICHARD ARNOLD (1790-1) was a tenant on the Beverly Robinson estate, on Lot No. 1, before the War, for which he paid a rental of £2-0-0 per annum. The farm was in the immediate neighborhood of St. Philip's Chapel and adjacent to Jacob Mandeville's. He received compensation for damages to the amount of £249-10-0 about which he writes the following letter dated May 30th, 1786:

Sir,

Please pay to Benjamin Rose, or order, whatever certificates are due to me for the Rales and timber taken by the army of the United States from my farm during the late war,

Richard Arnold.¹

JARVIS DUSENBURY (1790-93) was a son of Moses Dusenbury by his wife Elizabeth Mudge. In 1790 and 1791 he was one of the lay representatives of the parish



to the Diocesan Convention. He was a business man, and served in Captain Lane's company of the Westchester County Militia. When the Parish was incor-

¹ MSS. of New York in the Revolution, Vol. L, p. 100.

porated under the State laws in 1791 the Vestry "did appoint Jarvis Dusenbury to appear before the Judge and git it acknowledged." He married Elizabeth Denton on May 29th, 1736, and came to Peekskill from Tarrytown soon after the War of the Revolution.

ISAAC DAVENPORT (1792-7) was elected to the Vestry from the Highlands. The son of Thomas Davenport the 2nd, he was born on what is now the de Rham place on March 28th, 1748. He married Elizabeth Huestis, and occupied a farm where Cold Spring now stands. He died on the 18th of March, 1808.

Of BENJAMIN WARD (1793) nothing is known save that he lived at Peekskill.

HENRY ROMER (1794) came of a family that played a large local part in the Revolution. His father, Jacob Romer, kept the tavern at Greenburgh, where the captors of Major André breakfasted on the morning of September 23d, 1780. Henry was born on June 17th, 1755, and was baptized in the old Dutch Church at Sleepy Hollow. He married Mary Jennings. During the War he served as a private in the companies of Captains George Comb and Jonas Orson. He died at Peekskill on November 5th, 1830, and was accorded a military funeral.

ISAAC MEAD (1793-5, 1808) kept a road house on the Post road, near Davenport's Corners. He was born in Westchester county on February 16th, 1751. His first wife was Sarah Huestis and his second, Mary Wright. He died April 13th, 1811. In 1793 he was appointed by the Vestry "to collect the Sallery for the Rev. Andrew Fowler in Dutchess County."

JOHN GEE (1794-5). Of him nothing is known save the interesting fact that at a Vestry meeting in 1793 it was resolved that "John Gee be appointed Chorister in the aforesaid Churches until Easter Monday next."

SMITH JONES (1795) the son of John, was a farmer of Cortlandtown. He married Susannah, daughter of Jonathan Ferris, and eventually removed to Delhi, N. Y.

Three members of the DOUGLASS family were on the Vestry: William (1795), James (1796) and Benjamin (1800-1). William was a delegate to the Diocesan Convention of 1795. Nothing is known of them save that Benjamin was a cabinet maker in Peekskill.

JUSTUS NELSON (1796) was the seventh son of Francis Nelson, one of the early settlers of Dutchess County. He was born in the Highlands on the 23rd of February, 1737. He married, in 1756, Mary Haight, and later Phoebe, widow of Nicholas Budd, by whom he had twelve children. His name appears on the tax records for 1771. Twice he held public office; once as "Poor-Master," and in 1773 as Commissioner of Highways. When the property of Roger Morris was sold by the Commissioners of Forfeiture Justus Nelson purchased for a consideration of £1-12-0 eight acres of land "being part of the marsh or meadow lying near Constitution Island so called." The deed is dated October 20th, 1784. He died February 21st, 1803, aged sixty-six years, and is buried in St. Philip's Churchyard.

JOHN NELSON (1799-1810) was from the Highlands. A son of Joshua, he was born on April 23rd, 1766. He owned a farm of five hundred acres.

THOMAS HENYON (1799) was a tenant of the glebe farm in 1798-9.

JOHN JONES, JR. (1800-4) was a farmer of Cortlandtown. He married Sarah Swim, and removed to Tioga County, N. Y., where he died.

ISAAC PURDY (1801-11, 1813) was a farmer, who lived close by old St. Peter's Church. He was born in 1759, and died April 1st, 1838. He is buried in the old churchyard.

NICHOLAS NELSON (1808-11) was the tenth child of Justus, and married Mary, daughter of Captain John Haight. His second wife was Hannah Vermilyea. He was in business at Peekskill as a harness maker, from whence he removed to Wisconsin, where he died.

JACOB LENT (1809-10) was the school-master in the Highlands. When the parish was without a Rector he occasionally read the service in St. Philip's Church. He died on February 16th, 1857, and is buried in St. Philip's Churchyard.

WILLIAM NELSON (1811) was the son of Thomas and was born in the town of Clinton, N. Y., in 1752.

A handwritten signature in cursive script, appearing to read "W. Nelson".

His name appears on the Attorney's Roll for Putnam County in 1813, and his office was at Peekskill. He lived in the house now used as the Town Hall. For some years he acted as legal adviser to the Vestry.

ELISHA COVERT (1811) of Philipstown was a descendant of Abraham Covert, who was a tenant on Lot No. 1. He was a farmer, and removed to Colchester, Delaware County, in 1815.

JOHN OPPIE (1812-17, 1820-7) was born at Six Mile Run, New Jersey, on April 8th, 1768. He came to Peekskill in 1795, where he practiced law. He was admitted to the Bar of the newly formed Court of Putnam County in 1812, and was one of the Commissioners to lay out the Westchester and Dutchess turnpike. He married Phoebe, daughter of Isaac Bates, and died on September 1st, 1828.

CAPTAIN FREDERICK PHILIPS served on the Vestry from 1812 to his death in 1829. He was the son of Philip Philipse and his wife Margaret Marston, and was born in New York on the 3d of May, 1755. His first wife was his cousin, Mary Marston, whom he married on October 14th, 1779, and his second, Maria Kemble. By his first wife he had one daughter, Mary. On May 6th, 1782, he was made a Captain in George the Third's "King's American Dragoons," his commission bearing the signature of Guy Carleton. Captain Philips was the first male member of the family to reside in the Highlands, where he built "The Grange" in the year 1800. It was destroyed by fire sixty years later. He died on May 3rd, 1829, and was buried in the Marston vault in Trinity Churchyard, New York.

WILLIAM HENDERSON (1812) was the son-in-law and executor of William Denning. He resided at what is now the Highlands Country Club.

MEPHIBOSETH NELSON (1812) was the youngest child of Justus by his wife Mary Haight, and was born December 1st, 1775. He married Elizabeth Baxter on December 8th, 1798. By trade he was a millwright and built the Arden and Philipse mills. He died on the 29th of March, 1830, and is buried in St. Philip's Church-yard.

JONATHAN FERRIS, (1814) a son of Jonathan by his wife Rachel Dean, was born in 1779. He married Jane Owens on February 13th, 1800. He lived at Putnam Valley and kept a store at Oregon. For some time he was a Judge of the Court of Common Pleas, Westchester County, and in 1815 he became one of the Commissioners to build the Court House at Carmel. He died September 6th, 1838.

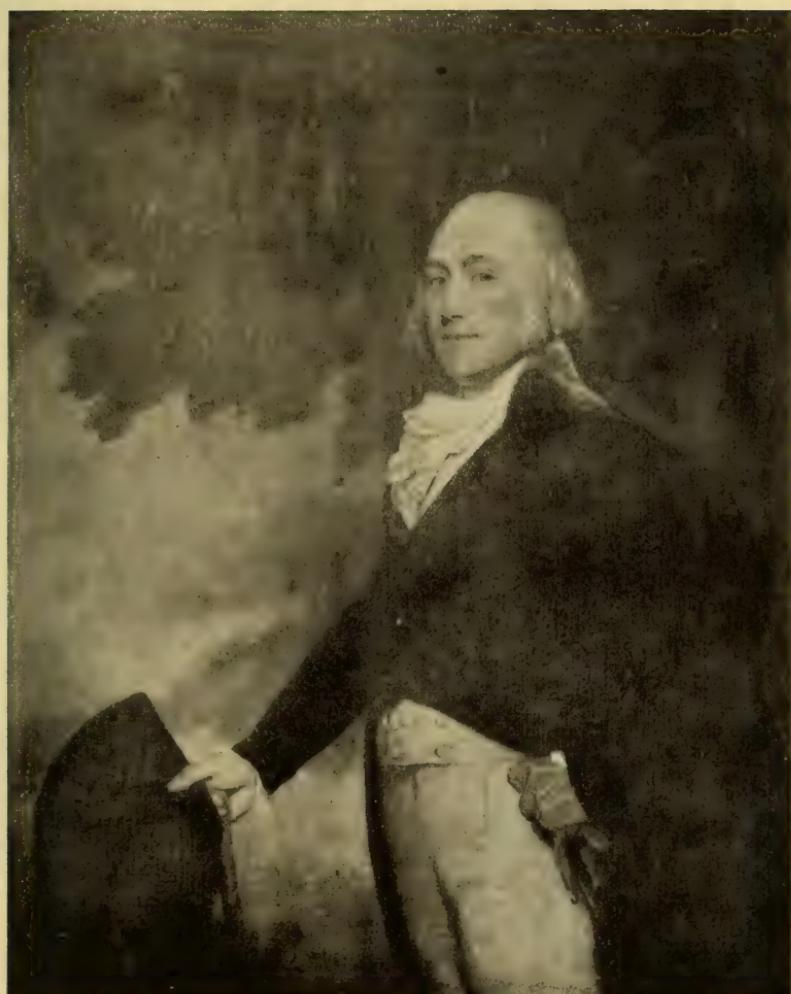
STEPHEN NELSON (1814-16) was a son of John, and grandson of Joshua Nelson. He married Mary, daughter of Daniel Haight, and died February 1st, 1835.

JAMES WILEY (1827-9) was a cabinet maker of Peekskill. He married the widow of Caleb Ward. In the years 1818-20 he served as Supervisor. He died April 30th, 1829, in the forty-eighth year of his age.

JOHN T. GOMIER (1828-35), the son of Nicholas, was of French descent. He owned a fuller's mill near Oregon.

ALLEN B. HAZEN (1829) was a miller of Peekskill.

RICHARD HOPPER (1831-33) of the Highlands was born on April 15th, 1777, and died October 13th, 1834. The Hoppers were amongst the early tenants of Beverly Robinson and occupied a farm of 200 acres on the boun-



CAPTAIN FREDERICK PHILIPS
VESTRYMAN, 1812-1829

dary of Lots No. 1 and 4. The property was sold by the Commissioners of Forfeiture to William Denning, who re-sold it to Richard Hopper, Sr., on November 2nd, 1786. He received from the State £350 compensation for damages to his property during the Revolution.

The election of GOUVERNEUR KEMBLE (1833) to the Vestry marks an interesting epoch in the development of the Parish. In the thirties, while the tie between St. Peter's and St. Philip's was weakening, a new tie was being formed northward by the commencement of services at Cold Spring. The election of Mr. Kemble was at once a tribute to his sterling worth and a recognition of the new development. Mr. Kemble was born in New York City on January 25th, 1786, and graduated from Columbia College in 1803. During a residence as United States Consul at Cadiz he became interested in the casting of cannon and established the West Point Foundry about 1814. For two terms he was a member of Congress, and was also one of the delegates to the Convention for the revision of the Constitution of the State of New York. At the age of eighty-nine he died on September 18th, 1875.

ISAAC SEYMOUR (1834-9) of Peekskill, was born in 1798 and married Sarah Scott. He was a leader in the business enterprises of the village, and in addition to serving a term as Supervisor in 1848 was Cashier and President of the Westchester County Bank. He died on September 3d, 1863.

SAMUEL MARKS (1834-9) was a printer and bookbinder of Peekskill. He was born in the city of New York on October 14th, 1776, and married on January

15th, 1803. He was President of the village of Peekskill in 1829-30, 1834-5-6 and 7. He died April 7th, 1848.

ALFRED EUGENE WATSON (1834), the son of Marston and Lucy (Lee) Watson, was born in the city of Boston on November 15th, 1800. Twenty years later he graduated from Harvard. He married on September 23d, 1822, Louisa C. M. Stoughton of Boston, who died ten years later; second, Eliza Mellen of Cambridge, Mass. (October 8th, 1835), and third, Susan E. Ferguson, on March 25th, 1845. Together with his older brother, John Lee Watson, he purchased a farm of 355 acres from Mr. Wheelock. This property was part of the original Davenport farm on the Philipse Patent. There, on March 28th, 1830, the two brothers opened the "Highland School" for boys. In 1834 there were twenty-five boarders, and four masters. The school continued successfully for five years until John Lee Watson¹ de-

1 John Lee Watson, the Headmaster of the Highland School, was born in Boston on August 27th, 1797, educated at the Latin School and graduated from Harvard in 1815. For some time before coming into the Highlands he taught school at Taunton and Northampton, Mass. On June 20th, 1828, he married Elizabeth West of Taunton. They had twelve children one of whom, the Rev. John H. Watson, is now a priest in the diocese of New York. During his attendance at St. Philip's Mr. Watson did admirable service as a lay-reader. The family physician, Dr. St. Croix, urged him to study for the ministry and the suggestion was warmly endorsed by the Rev. James Sunderland. He was ordered Deacon in Trinity Church on Sunday, October 11th, 1835, by Bishop Benjamin T. Onderdonk, and advanced to the Priesthood by the same Bishop in St. George's Church on May 8th, 1836. His subsequent parochial appointments were: Trinity Church, Fishkill, 1835-6; Associate-rector, on the Greene Foundation, of Trinity Church, Boston, 1836-46; Rector of Grace Church, Newark, N. J., 1846-53; and Rector of Burlington College, N. J., 1853-55. In the latter year he became

cided to enter the ministry. On December 15th, 1834, the property was sold to Henry Casimir de Rham and the school was closed the following March. Mr. Watson became a Paymaster in the U. S. Navy and died in 1876. He was interred in the family tomb on Boston Common.

Such were the men who through good and ill report safeguarded the temporalities of the United Churches.

They rest from their labors, but their works do follow them.

a Chaplain in the U. S. Navy. Mr. Watson died at Orange, N. J., on August 12th, 1884, and was buried in Mount Pleasant Cemetery, Newark.

CHAPTER VII.

THE CHAPEL OF ST. PHILIP'S IN THE HIGHLANDS.

1770-1839.

THE history of St. Philip's Church in the Highlands covers an unbroken period of one hundred and forty-one years; for seventy years it was a chapel in the parish of St. Peter's, on the Manor of Cortlandt, and for seventy-one years it has been an independent parish. The chapel stood in what was then the southern precinct of Dutchess County. Of this county one of the earliest historians of the State of New York writes:

This county adjoins to West-Chester, which bounds it on the south, the Connecticut line on the east, Hudson's river on the west, and the county of Albany on the north. The south part of this county is mountainous and fit only for iron works, but the rest contains a great quantity of good upland well watered. The only villages in it are Poghkeepsing and the Fish-Kill, though they scarcely deserve the name. The inhabitants on the banks of the river are Dutch, but those more easterly Englishmen, and for the most part, emigrants from Connecticut and Long Island. There is no Episcopal church in it. The growth of this county has been very sudden, and commenced but a few years ago. Within the memory of persons now living, it did not contain above twelve families; and according to the late returns of the militia, it will furnish at present above 2500 fighting men.¹

¹ Smith, The History of the Province of New York, Vol. I, p. 264.

Authorities differ as to when the county was created. Some put it in 1683; others in 1691. Official records, however, state that in 1693 "Dutchess County having very few inhabitants, is committed to the care of the county of Ulster."¹ Even at that period the population must have numbered more than "twelve families." The first recorded census, taken in 1714, gives the total number of souls as 445; of these 22 were slaves. The names of 67 heads of families are recorded, and, with three or four exceptions, all the names are Dutch.²

By 1723 the inhabitants numbered 1040, and eight years later they had grown to 1727. In the years following there was a remarkable growth of population, as witnessed by the official returns:

1746	8,896
1756	13,289
1771	21,044

On the eve of the Revolution the population of Dutchess exceeded that of the city and county of New York, and, with the exception of Albany, it was the largest of any county in the Colony.

The whole of what is now Putnam County (exclusive of the oblong) was part of the extensive tract of land granted by William the Third to Adolphe Philipse in 1697. St. Philip's Chapel was situated in the Southern Precinct, which in 1788 became the town of Philipstown. Both chapel and town were named in honor of the Lord of the Manor. The immediate locality of the chapel

1. Documentary History of the State of New York, Vol. I, p. 201.

2 Ibid. p. 471.

was known as "Nelson's Landing," so called from Caleb Nelson, who came here prior to the Revolution. Afterwards it was known as "Mead's Landing," from one Mead, who kept a tavern and store on the dock. Still later the name was changed to "Garrison" in compliment to the family of that name.

We may pause for a moment to outline the social and economic conditions which the Church had to face in the Highlands.

The population was small and widely scattered. On Major Villefranche's "Map and Plan of West Point,"¹ made in 1780, he marks on this side of the river, Robinson Frm., Mandevilles, at the "Four Corners;" the "Red Church" (St. Philip's), the "Nelson" house, which stood opposite "Woodlawn," on land now owned by Mr. Evans R. Dick, and Danfords (Davenports). Erskine's map of 1785 adds Thomas Davenport to the eastward of Constitution Island, and a ferry house on the east end of the island, but no other houses on the river front between Anthony's Nose and Fishkill Creek. It is worthy of note that all the men whose places were marked on these maps were connected with the Church. Beverly Robinson was Warden; Justus Nelson and Thomas Davenport were Vestrymen; and services were held in the house of Jacob Mandeville.

The Department of Commerce and Labor has recently published an analysis of the first census of the United States, which was taken in the year 1790. The total population, exclusive of slaves, was 3,231,533. A

¹ Printed in Boynton's History of West Point, p. 86.

study of the returns—which include the names of the heads of families—for Dutchess County sheds a great deal of interesting light upon social conditions in the Highlands section of the parish towards the close of the eighteenth century. Philipstown then included what is now the town of Putnam Valley, and in that area there was a population of 2,079; the population of the town of Cortlandt, in which stood St. Peter's Church, was 1,932. A more detailed analysis gives for Philipstown:

Free White Males of 16 years and upwards, including heads of families	517
Free White Males, under 16 years	593
Free White Females, including heads of families	942
All other Free Persons	2
Slaves	25 ¹

Of this scanty and scattered population, prior to the Revolution, Beverly Robinson, owner, through his wife, of one-third of the Philipse Patent, was feudal chief. Roger Morris and Mrs. Ogilvie, owners of the remaining two-thirds, were non-resident, and Colonel Robinson was the sole representative of the holders of the Patent, which covered the entire southern part of Dutchess County. The Philipse family owned every rod of land in the Highlands. The substantial tenant farmers were few—the Mandevilles, Nelsons, Lancasters, Davenports and Hights. Amongst the slave owners were the following:

John Haight	2	Thomas Davenport	4
Sylvanus Haight	1	Joshua Nelson	1 ²

¹ Heads of Families, First Census of the United States, 1790, State of New York, p. 9. Washington, Government Printing Office, 1908.

² Do Do pp. 89-90.

The people wrung a scanty pittance out of soil, much of which was unproductive. Parts of it were rocky and much of it covered with timber. For purposes of valuation the land was divided into two classes—"settled" and "unsettled;" the former cleared for cultivation; the latter wooded. Of Beverly Robinson's 60,000 acres, 29,595 were "unsettled," and on his own home farm of 1,500 acres, only 400 were under cultivation. One reason for this lay in the fact that "timber was looked upon as being more valuable than the soil." Mr. Robinson testifies that Lot No. 1 was "well timbered and convenient to several landings which made the timber valuable, being chiefly Oak, Walnut and Chestnut." He values the "settled" lands at £3 per acre and the "unsettled" portion at half that figure, but selected lands were more valuable. This was especially the case with meadow land. The land near Martlaer's Rock (now called Constitution Island), was estimated to be worth £20 per acre, in addition to which the Robinsons had then spent £12 per acre "in banking out the tide."

Outside of one or two innkeepers the inhabitants were nearly all farmers. The acreage of the farms was small. On Lot No. 4 the largest farm was 300 acres; the smallest 50. On No. 1 Jacob Mandeville farmed 400 acres. Rents varied with the quality of the soil and the acreage. On No. 1 the highest individual rental in 1755 was £5; the smallest £1.10.0. On No. 4 only two tenants paid as much as £5, whilst on No. 7 Archibald Campbell's rent was £10.0.0. Beginning in 1768 the rent of most of the farms was substantially increased. The following figures will show how large the increase was in the aggregate:

	1755.	1768.	1777.
Lot No. 1.	£ 26. 15. 0	£ 82. 5. 0	£135. 15. 0
4.	131. 0. 0	304. 9. 0	353. 15. 0
7.	161. 0. 0	404. 15. 0	767. 14. 0 ¹

In spite of this increase Mr. Robinson testifies that "the farms were very much underlet, and he has no scruple to say that the rents (had no troubles happened) would have been increased in a greater proportion than they had hitherto done."

Some of the rents were payable in kind—corn or wheat. Thus there was a lease dated August 5th, 1765, to John Hall "of 158 acres of land for one year at the rent of 25 bushels of clear merchantable Wheat." There is extant a list of twenty-two tenants whose aggregate rental was 442 bushels of wheat, which was valued at 6/s per bushel. The rent of one farm was as low as four bushels per annum. It is interesting to note that when by "temporary indulgence" these tenants were allowed to pay in cash rather than grain, Mr. Robinson estimates that he lost £32 by the transaction.

All the scanty records go to show that the tenant farmers were poor and unenterprising. For this there is a suggestive economic reason. They lacked the incentive of ownership. There were no small freeholders until after the Revolution. With the exception of what was known as "the undivided portion," it was the settled policy of the Lords of the Manor to retain the ownership of the land. To this Beverly Robinson rigidly adhered. Once only did he depart from it, when he sold twenty acres on Lot No. 7 to Duncan Campbell "as a matter of

¹ New York Currency.

favor and to encourage a settler of so respectable a character." Moreover, the terms of the leases was very uncertain. Mr. Robinson was a considerate landlord, but the fact remains that they were tenants at his will. On Lot No. 1 there were no leases at all. On the other lots leases were short; some for one year, others for life. A man who had no guarantee of a term of years would not be likely to do more than live from hand to mouth.

Between poor land and short tenure it is not surprising that most of the tenants were in debt to their landlord. On the 1st of May, 1777, they owed him, in the shape of mortgages, bonds and notes, £7,191.17.4, on which they paid interest at the rate of 7% per annum. Seldom, on American soil, has the feudal land system been so perfectly exemplified.

Churches and ministers were strikingly scant in Dutchess county. In 1755 there was one Quaker meeting house and but very few settled ministers to meet the spiritual needs of more than thirteen thousand people. The majority belonged to the Dutch Church, but there were also many Lutherans in Beekman's Precinct and some Moravians. Forty-nine Quakers were divided between the Oblong and Beekman's Precinct.

To these various religious persuasions was added a little handful of communicants of the Church, who had migrated from the parish of St. George's, Hempstead, Long Island. In the strange country they yearned for the services and Sacraments of their mother church. Northward there was no rector nearer than Albany and

their thoughts turned to the Rev. Samuel Seabury,¹ their old minister at Hempstead. Although it involved a journey on horseback of eighty miles, and Mr. Seabury was no longer a young man, he readily responded to the appeal of his former parishioners and between 1755 and 1762 made six visits to Dutchess County. On the first occasion he "staid six days, and preached four times to large assemblies." All told he baptized nine adults and ninety-nine children. There was some opposition, which found expression in an anonymous pamphlet entitled, *A Letter from a Gentleman to his Friend in Dutchess County*. To this Mr. Seabury replied under title, *A Modest Reply to A Letter From a Gentleman to his Friend in Dutchess County Lately published by an anon-i-mous writer*. In the course of the reply he states that "The places proposed for settling the Church are Rombout, Poughkeepsie, and the South Part of Crom Elbow precincts . . . So great is the encouragement for the settling of a Minister of the Church of England to serve in those

¹ History of St. George's Church, Hempstead, by Rev. W. H. Moore, D.D., p. 91-2.

Rev. Samuel Seabury was born at Groton, Conn., in 1706. He married, first, Abigail Mumford who was the mother of Bishop Seabury and died in 1731; second, Elizabeth Powell who died February 6th, 1799. He graduated from Harvard in 1724. After preaching for a time amongst the Congregationalists he sought Episcopal ordination and on August 21st, 1730, was appointed Missionary of the S. P. G. at New London, Conn. In 1732 he became Rector of St. George's, Hempstead, and ministered also at Oyster Bay and Huntington (Annals of St. James, New London, Conn., by the Rev. R. A. Hallam, D.D.). The following notice of his death appeared in the *New York Post Boy* "Rev. Mr. Seabury died of a nervous disorder and an imposthume in his side, June 15th, 1764, aged 58; a gentleman of amiable and exemplary character, greatly and generally beloved and lamented."

places above mentioned & on the Borders of Beekman's and Philipse's Precincts, that not less than 103 Persons, ten of whom only are single, have already subscribed for the Building of a Church for the Worship of God according to the Liturgy of the Church of England."¹ The Society for the Propagation of the Gospel appointed Mr. Seabury general missionary for Dutchess County in 1756.²

Eventually it was found that the care of the parish at Hempstead made it impossible to devote the necessary time to so distant a field, and steps were taken to secure a resident priest. Early in 1762 the Rev. John Beardsley, missionary at Norwich and Groton, Connecticut, visited the county with a view to a permanent settlement. Four years later a glebe was purchased and Mr. Beardsley took up his abode in Poughkeepsie. As yet there was no church building, but in 1767 land was purchased in Fishkill and Trinity Church was erected. On Christmas Day, 1774, Christ Church, Poughkeepsie, was opened for divine service, the sermon being preached by the Rev. Samuel Provoost, who was then living at East Camp.

The first services in what afterwards became the parish of St. Philip's in the Highlands were probably conducted by Mr. Seabury. He was missionary for the entire county, and the Highlands afforded a resting-place on the journey to and from Hempstead. One who remembered Mr. Seabury well described him "as seated on a strong sorrel horse with his saddle-bags strapped to his saddle. He was strongly built, but not tall . . . He wore a three-cornered hat and small clothes and 'top boots.' "

¹ Reynolds, Records of Christ Church, Poughkeepsie, p. 6.

² Documentary History of the Protestant Episcopal Church, Vol. I, Connecticut, p. 324.

In his reports to the Venerable Society for the Propagation of the Gospel, he records two visits to Philipse Manor: June 29th, 1757, and November 11th, 1760. It is more than likely that on those occasions he was an honored guest in the home of Beverly Robinson.

Thus was the way opened for the erection of a chapel. Beverly Robinson was a Churchman, as were also some of the substantial tenant farmers. They were, however, too few in number to undertake alone the maintenance of a minister, and Fishkill and Poughkeepsie were too distant for practical co-operation. Naturally therefore they turned to the south. The Churchmen of the Manors of Philipse and Cortlandt joined forces.

So far as is known there exists no formal record of the date of the erection of St. Philip's Chapel. Services were held in a private house in the early Fall of 1770, and the minutes of the Vestry make mention of a chapel in the first month of 1772. It therefore seems reasonable to assume that the building was erected in 1771. If so, St. Philip's is second in age in Dutchess County to Trinity Church, Fishkill.

The steps that led to a Chapel may be clearly and accurately traced. In 1766 the residents of the Highlands subscribed towards the erection of St. Peter's Church. Beverly Robinson was one of the five Trustees, and the Royal Charter expressly stipulated that it was for "sundry inhabitants on the upper part of the Manor of Cortlandt *and* the lower part of Philipse Patent." The petition to the Venerable Society states that "the minister should be settled at both places, so as to make one congregation of the whole to preach every other Sunday at the house of Jacob Mandeville," and Beverly

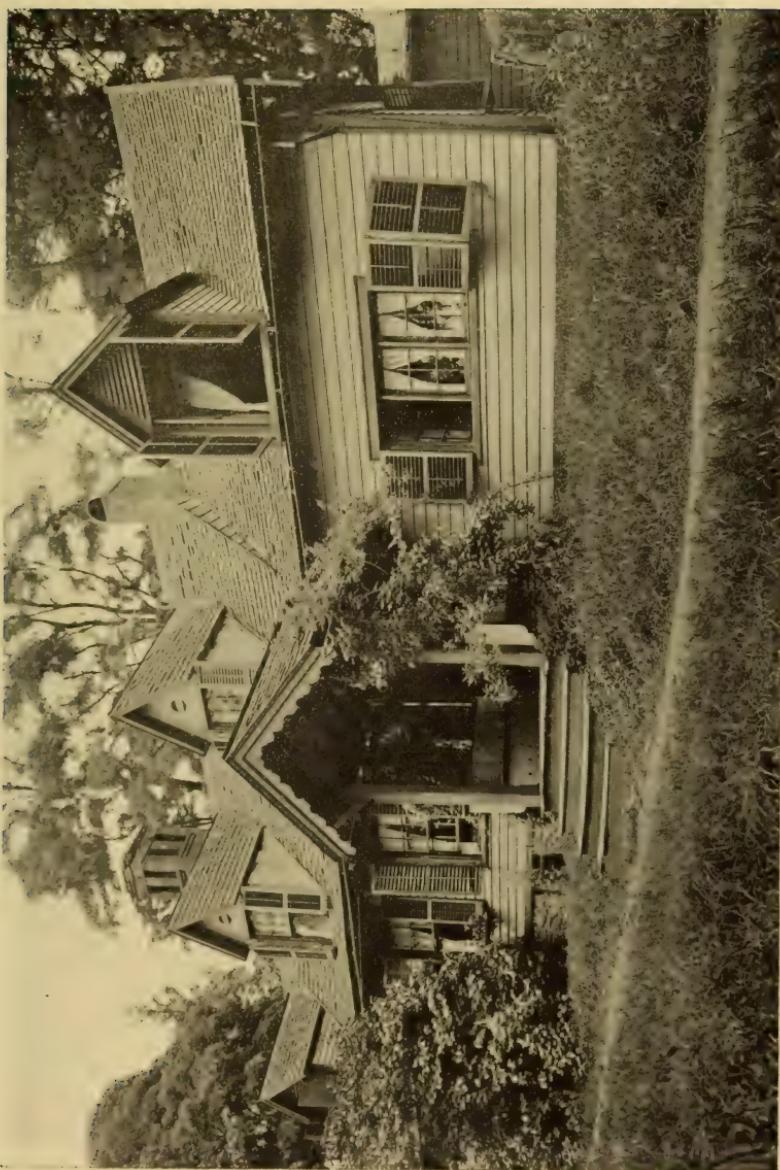
Robinson's gift of the glebe farm for the support of the Minister was conditioned upon "his giving one half of his time to the Highlands." In a further letter it is stated that "it is intended to build another Church in the lower end of the Philipse Patent."

The first known written record of the minutes of a Vestry meeting is dated September 1st, 1770. Philipstown was well represented. Beverly Robinson was senior Warden, and Joshua Nelson and Thomas Davenport were the Philipstown members of the Vestry. At that meeting the following resolution was passed:

Resolved, that in order to encourage the inhabitants on the lower part of Philips Patten to subscribe to the yearly maintenance of a Minister, that he shall officiate one half of his time in the neighborhood of Jacob Mand^e on every other Sunday.

Jacob Mandeville¹ came of a Dutch family, and the house in which he lived, and in which the services were first held, still stands at the "Four Corners." It was

1 Jacob Mandeville was of Dutch ancestry. He was a descendant of Yellis Jansen de Mandeville who, with his wife and four children, came to New York from or near Garderer in Holland in the de Trouw (the Faith) on February 12th, 1659. They were members of the Dutch Church. He purchased land on Long Island and lived at Shappanoconk (Greenwich Village). In 1700 he sold the city farm to his second son David, who was born in America. It ran from Hudson's River to Warren road (14th to 21st Streets). Jacob Mandeville was the son of David, who married on June 10th, 1709, Jannetje Jacobs Wortendyk, maiden, from the Bowery, N. Y. (N. Y. Dutch Church Marriages). They had seven children of whom Jacob was the eldest. He was baptized January 10th, 1711. (N. Y. Genealogical Record, Vol. XXXVIII, page 284 ff.) It is not known when Jacob Mandeville came to live in the Highlands, but Beverly Robinson speaks of him as an old tenant under Adolphe Philipse who died in 1749. He was a



JACOB MANDEVILLE'S HOUSE

afterwards occupied by his son-in-law, Joshua Nelson. Even after the chapel was built services were still held in this house, as witness this baptismal record of the Rev. John Urquhart:

Baptised at Joshua Nelson's House on Sunday the 22nd of Novr, 1812, before the congregation after divine worship, Susan, the daughter of George Reade from Mr Stewarts mines.

The original gift of land for the chapel was one acre, and the donor was Colonel Beverly Robinson. This land was in serious danger of confiscation with the rest of the estate, but it was finally secured to the parish by the efforts of William Denning, who added "another acre reserved to the Church for ever."¹ In 1803, when Cornelius Nelson sold 125 acres to Harry Garrison, it was "exclusive of the three acres for the use of the Church."²

substantial tenant farmer cultivating 400 acres for which he paid an annual rental of five pounds. The house at the "Four Corners" in which he resided is undoubtedly the oldest in Garrison as "Beverly" was not built until 1758. It is marked on the Villefranche and Erskine maps as "Mandevilles." There is a tradition that it was used as a Military Hospital during the War of the Revolution. Certainly it was a place of call for Washington, and the wife of General Israel Putnam died within its walls during the British attack on Fort Montgomery.

He married Sarah (or Martha), daughter of Thomas Davenport about 1735. She died May 18th, 1782. His daughter Sarah, born September 18th, 1736, married Joshua Nelson on the 3rd of January, 1754. A second daughter Hannah, born November 7th, 1737, became the wife of Daniel Birdsall of Peekskill. Both Nelson and Birdsall were members of the Vestry. A third daughter was married to one Sebrings. The rent of the Mandeville farm was collected by Susannah

¹ Hobart MSS.

² Dutchess County Deeds, 1803.

In a letter dated 1813 the writer says:

S. Philips Church is situate near the banks of the Hudson river, nearly opposite to West Point, and about midway of the Highlands. Is a small building on a very beautiful commanding rising ground, with two acres of land.¹

Like St. Peter's, the building was painted red.

The first actual mention of a chapel at Garrison occurs in the Minutes of the Vestry of January 4th, 1772. Money was needed for the work of the parish, and it was ordered that Beverly Robinson "do furnish a ticket in the Delaware Lottery out of the money collected in S. Philips Chappell." In April of the same year the parish organized a lottery of its own for "S. Peters Church at Peeks Kill, and S. Philips Chappell in the Highlands."

The chapel had been built but a little more than four years when the War of the Revolution broke out. Both the English and the American authorities at once recognized the strategic value of the Highlands. General Washington spoke of Hudson's River as "the key that

Robinson up to March 20th, 1777, after which the property was forfeited to the State.

State Treasurer's Receipt for Rent, New York, November 30th, 1784. Received of Mr Joshua Nelson, one of the heirs of Jacob Mandeville, deceased, thirty-one pounds, five shillings, which sum said Nelson pays as rent due from him to the State for the farm occupied by the said Jacob Mandeville and himself, being leased of Beverly Robinson whose estate was forfeited to the People of the State of New York by his attainer. The rent computed from the 20th of March, 1777, the day of the date of Susannah Robinson's receipt for one year's rent to the day the Commissioners of Forfeiture conveyed the said Farm, being June 16th, 1784, is seven years and 3 months £5 per annum. (N. Y. in the Revolution, Vol. XLI, p. 89).

¹ Hobart MSS

locked the communication between the eastern and the southern States," and regarded it as the most important post in the United States.¹ Each side contended vigorously for possession of the gorge, and troops were constantly in the neighborhood of the chapel. On November 12th, 1776, after a detailed inspection of the Highlands, Washington entrusted their defence to Major-General William Heath with instructions "to fortify them with all possible expedition." Guns were mounted on the north and middle and south hills, and brigades were stationed at "Robinsons" and Constitution Island.

One interesting episode may be singled out for mention. As the Winter of 1780 approached preparations were made for a grand forage. Teams were impressed for this purpose in northern Westchester and lower Dutchess—that is in the area served by the united churches. Advantage was taken of the assembling of the troops to hold a grand review in honor of some dis-

On April 10th, 1786, one of Mandeville's daughters writes the State Treasurer as follows:

Sir,

Please pay my third share of the amount of the timber, firewood &c taken for the use of the Army from the estate of my late father, Jacob Mandeville, and valued by persons appointed by decree of the Quarter-Master General and State Agent, to my sister, Mrs. Sebrings,

Hannah Birdsall.

Amount paid 350

July 17th, 1786.

Jacob Mandeville was a man of some importance in the Highlands. At a Town meeting, held April 5th, 1772, he was appointed a Fence-viewer and Highway-master from the Post Road near Widow Arles' through the Highlands to the Four Corners, and from thence to Caleb

¹ Memoirs of Major-General Heath, p. 237.

tinguished French officers. The review was held in a field adjacent to the chapel. Heath thus describes the event:

Nov. 21st.—The troops destined for the grand forage paraded between Nelson's Point and the church. Just before they marched, Chevalier Chastellux, Major-General in the French army at Newport, and some other French officers, arrived; the detachment filed before them, and proceeded for the lines. The French officers were much pleased with the appearance of the troops.¹

The effect of the War on the Highland church was disastrous. Tradition has woven many stories concerning the use to which St. Philip's was put by the stress of the conflict. It is said to have been used as a hospital, and also as a military prison, but there are no proofs of the statements. One thing, however, is proved beyond question—the church property was grievously damaged.

Nelson's, and from thence to Christopher Fowler's (*Pelletreau, History of Putnam Co.*, p. 458). There is not known to exist any official record of the date of his death, but recently there has come to light an old manuscript book which belonged to Joshua Nelson (his son-in-law) in which there is written the following, evidently copied from a tombstone:

Martha Mandevill	
Deceased	18th May, 1782.
Jacob Mandevill	
Husband of the above Martha Mandevill	
Deceased the 27th of August	
In the Year of our Lord Jesus Christ	
One Thousand seven hundred and	
eighty-four	
Aged 75 years.	

¹ Heath's *Memoirs*, p. 278. *Cf. Voyages en Amerique Septentrionale*, by Chastellux. Vol. I, p. 65 ff. Paris; 1786.

William Denning, the first Warden of the parish after the War, writes:

S. Philips in the Highlands had the windows, the sidings and the floors taken away for the use of West Point, and nothing of it left but the floor and the frame. In this situation the present Patrons found it and at great private expense repaired it as not one farthing could ever be obtained from the public for its destruction.¹

An unknown writer of 1813 confirms the statement:

During the said War, S. Philips Church, being in the vicinity of the armies, suffered greatly. Nothing of it remained but the frame and the roof. The floor, siding, doors and windows were destroyed or taken away. The late Mrs. Ogilvie contributed generously, which with a very scanty aid from an indigent population, and the residue furnished by William Denning, the Church was repaired, the floor laid, doors and windows replaced, a pulpit and altar erected, the Church painted,² and a small decent schoolhouse erected. This was done in 1786."³

No mention is made of the place of burial. It may have been in the Churchyard of St. Philip's, but the probabilities are that he was interred in the graveyard which then lay just behind his own house. (There is considerable difficulty about the name of Jacob Mandeville's wife. The tombstone gives it as "Martha." On the other hand the Will of Thomas Davenport speaks of "the children of my daughter 'Sarah' Mandeville." In the absence of further information it seems impossible to decide between the two.)

1 Archives of Trinity Corporation. Letter of William Denning to the Rev. Mr. Hargill dated Sept. 10th, 1795.

2 Hobart MSS.

3 According to the minutes of the Vestry the schoolhouse was not built until 1793.

The material damage was the least evil. The interruption of the spiritual work of the chapel was more serious. The Rector had removed to Schenectady and the senior Warden had joined the British forces in New York. The infant cause was therefore deprived of its spiritual director and its most influential layman. No clerical aid could be obtained from adjacent parishes. To the northward the churches both at Poughkeepsie and Fishkill were closed, and the same conditions prevailed in the parishes to the south. We have the authority of Mr. Denning for the statement that "During the War no regular worship took place in either of the Churches and the interest of this weak and infant Institution seemed wholly abandoned."

The War over, the faithful of the flock of God proceeded to repair the waste. It should not be forgotten that the Revolution wrought radical economic changes in Philipstown, and the most important change was in the ownership of the land. The small freeholder took the place of the territorial magnate. The record of deeds for Dutchess County at this period shows that when the Commissioners of Forfeiture sold the Robinson estate the purchasers, in many cases, were the tenants who had farmed the land under Mr. Robinson.¹ It was the era of the small farmer with little capital and poor soil and impoverished by the War. The Churchmen were few in number, for not a few of those who had been associated with the beginning of St. Philip's had followed the

1 The 50,000 acres of Roger Morris were distributed amongst nearly 250 buyers and the James De Lancey estate went to about 275 different persons. (Loyalism in New York during the Amer. Rev. by A. C. Flick, Ph.D. p. 160.)

fortunes of Beverly Robinson and were in exile. Those who remained had no clergymen to lead them. Their little chapel had neither altar nor pulpit; neither floor nor siding. Like a gaunt skeleton it stood on the hillside without either door or window. The words of Hanani to Nehemiah concerning Jerusalem describe the condition alike of people and chapel:

The remnant that are left of the captivity there in the province are in great affliction and reproach; the wall of Jerusalem also is broken down, and the gates thereof are burned with fire.¹

To re-establish the work under such conditions was a herculean task, and with "head bloody, but unbowed" they nobly rose to the occasion. The first requisite was to fit the chapel for divine worship; the second, to secure a minister. In the former task they were aided by the leadership of William Denning, who had taken up his residence in the Robinson homestead. He was a wise counsellor and a liberal contributor to the work of restoration. With his assistance and that of Mrs. Ogilvie, extensive repairs were made to the building, to which also was added, apparently for the first time, a pulpit and an altar. But, alas! there was no resident priest to feed the flock. Doubtless services were held at such times as ministers could be found, but, it is to be feared, they were few and far between. It was during this trying period that the Rev. Silas Constant, a Presbyterian pastor of Yorktown, preached at least thrice in St. Philip's. The choice of a Rector waited upon the re-organization of the Vestry, which was not accom-

¹ Nehemiah I, 3.

plished until April 5th, 1790, "being Monday in Easter week." On that day William Denning was elected one of the Wardens, and the other members of the Vestry from the Highlands were Joshua Nelson, Silvanus Haight, Richard Arnold and Jarvis Dusenbury. With the engagement of David Lanison to "read service" in the two churches the new era was ushered in.

Between the years 1792 and 1800 the records of St. Philip's are very scanty. With the Church in America it was a period of arrested development. It seemed as though the supreme effort put forth to obtain the Episcopate had exhausted her vitality. The diocese of New York at that time could not be justly accused of aggression. Bishops Provoost and Moore seldom exercised their office outside the city and neither of them ever visited this parish, although the former announced to the Diocesan Convention of 1790 that "he had it in contemplation to visit the churches on the Hudson whenever circumstances permit." The chronic difficulty of the time—a difficulty acutely felt in the Highlands—was the lack of clergy to minister in the vacant parishes. The adherents of St. Philip's did their best and patiently hoped for brighter days to dawn.

In 1800 it is recorded

That the Wardens and Vestry do agree with Harry Garrison that he shall take the land that belongs to the Church in the Highlands, exclusive of the garden that is for the use of the School House, which land (he) said Garrison is to have the use of for six years to pasture or mow, and (he) said Garrison is to put a good sufficient fence all around it and two good swing gates, and at the expiration of said six years do promise to deliver said land to said Wardens and Vestry in good order.

The agreement is dated April 14th, 1800, and is witnessed by Jacob Nelson. Four years later William Lancaster was appointed to call on Harry Garrison

to know if he will keep the Churchyard of S. Philips in fence according to his agreement made with the Wardens and Vestry in 1800, and if he will not, Mr. Lancaster to see the fence put up.

In 1806 it was voted that

Harry Garrison, William Lancaster and Joshua Lancaster have liberty to *build* three pews on the north side of S. Philips Church and that Abraham Garrison, John Nelson, and Richard Hopper have liberty to build three pews adjoining the above-mentioned pews.

Three years later it was resolved

that the Church ground in the Highlands that is not occupied by the School House is let to Harry Garrison for twenty shillings for the ensuing year.

In 1820 Harry Garrison and Tunis Cronke were appointed a committee

to affect the repairs of the Church in the Highlands, and to make a good stone fence along the road, and to make one good and sufficient gate to enter the Church grounds.

In those days a good deal of energy, and not a little money, was expended on the renovation of the church building. There is still preserved a tattered and browned document dated January 26th, 1826, containing the appeal for money and the names of the subscribers. The appeal is thus worded:

In all ages and in every community the best regulated Societies have been those where the Gospel is

preached and the ordinances thereof, in some form or other, stately administered, and duly attended too. Setting aside every consideration the moral principals of the Gospel are universally allowed to be beneficial to Society in general. This influence on the minds of men whenever they are duly observed produce love to God and good-will towards men, advancing not only their future good, but their present comfort and prosperity. Convinced in some degree of the above facts, and taking into consideration the decayed and ruinous condition of S. Philips Church in Philips-town, we the subscribers do promise and agree to pay the several sums affixed to our respective names for the repairs of the said Church whenever called for, and to use such other endeavour as shall seem meet to us in order to establish the worship of God in said Church. The whole to be under the directions of the Church Wardens and Vestry or such other persons as they may appoint.

In response to this reasoned appeal \$525.74 were contributed, Frederick Philipse heading the list with \$200. There were over thirty donations of one dollar. Thus in 1827 the Rev. Edward J. Ives was able to write Bishop Hobart, "The Church in the Highlands has been repaired since I came here. They raised a subscription to the amount of Five hundred dollars to do it. It is now well finished."¹

In spite of this expenditure the renovation could not have been very thorough, for in 1833 another effort was made to raise money to repair the church. The effort had the approval of the Bishop of the Diocese, who endorsed it in these words:

¹ Hobart MSS.

S. Philips Church, Philipstown, one of the oldest Churches in the State, being much out of repair, the Vestry are desirous of refitting it for the comfortable celebration of divine service. The parish is small and not able to accomplish the object without aid. The spiritual prospects were never better than at present; and I would express the hope that they may be enabled by the liberality of friends, to effect the important purpose in which they are engaged.

Benj T. Onderdonk,

Bishop of the diocese of New York

New York,

Oct. 10th, 1833.

The following were the amounts subscribed:

F. Gouverneur ¹	200-00
I. and A. E. Watson	50-00
Harry Garrison	25-00
John Garrison	20-00
Gouverneur Kemble	25-00
Daniel Haight	20-00
Mrs. Cooper	20-00
I. W. Dominick	10-00
Mr. Garrison	3-00
Thomas S. Clarkson	3-00
Rev. Samuel R. Johnson	10-00
Murray Hoffman	10-00
Peter A. Jay	3-00

The clergyman of that day, the Rev. J. Sunderland, evidently spent some time in New York for the purpose of soliciting donations in furtherance of this appeal, and we have the good fortune to possess the account of his expenses presented to the Vestry. It is as follows:

1 Later known as Frederick Philipse.

Philipstown, Oct. 1st, 1833

S. Philip's Church to James Sunderland, Dr.	
To Board N. Y. city 6 days at 1-50 per day,	9-00
To passage and back	3-00
To Board N. Y. City 12 days at 1-50 per day	18-00
To passage and back	3-00
To Directory and Map of the City	2-50
	<hr/>
	\$35-00

The scheme was held in abeyance for lack of sufficient funds, and in 1834 an appeal was made to the Corporation of Trinity Church for assistance. Apart from its witness to financial conditions, it sketches in an interesting fashion the conditions of Church life in the Highlands in the thirties. The document is preserved in the archives of Trinity Church and is in the handwriting of Frederick Philipse. It is worded as follows:

To the Corporation of Trinity Church
in the City of New York.

The undersigned, on behalf of St. Philip's Church,
respectfully ask leave to state,

That St. Philip's Church is situated nearly opposite West Point, with a Population in its vicinity which is now split up into various sects, principally Methodists, Baptists, and Episcopalians, and as is usual in Country Parishes most of them are Farmers & others of limited resources, & dependant upon their personal exertions for the support of their families. The greater part of this population in the opinion of your Petitioners could in a short time be united in the support of Episcopalians, were St. Philips either rebuilt or properly repaired. We feel the more confidence in this opinion from the facts, that (with the exception of the Churches at Coldspring of which none is Episcopal, and also of a small Methodist Church

which has never been finished from want of means and is in consequence rarely used even in the milder season of the year) there is no other Church of any denomination on the same side of the River, within a distance of eight or ten miles and secondly, That the whole of Putnam County formerly belonged to the Philipse Family, all of whom were Episcopilians. St. Philip's Church was erected chiefly by that Family with the aid and exertions of Col. Beverly Robinson, who married one of the Branches, and resided on the Estate in this Vicinity and being an active and popular man with a large tenancy under him, most of the tenants at that time, in the vicinity attached themselves to this Church—and to this day it is well known that many of the largest families in the neighbouring country are descendants from Episcopilians.

St. Philips was built shortly previous to the Revolutionary War, but in consequence of the War and the retirement of Col. Robinson it was left in a very unfinished state. Some small repairs have occasionally been made by the inhabitants, as their means would allow but it has never been put in a comfortable, indeed scarcely a habitable condition, it having been found extremely difficult to obtain from the Inhabitants, (from inability better than indisposition) a sufficiency for the support of a clergyman, by the united churches of Peekskill and Philips Town.—A more active feeling however has of late evinced itself, with the growth of this part of the Country, which is highly encouraging, and we have no doubt that with a donation of one thousand dollars from Trinity Church and what might be obtained from individuals, possibly Five hundred dollars, the Church could be plainly, but well repaired, finished and painted.—We feel ourselves however, bound to admit it as doubtful whether a larger sum than is above stated, could at the present period, be collected by the

Vestry, added to the charge of supporting a clergyman, altho' on the other hand we are confident, that if the Church be once put in order, its Congregation would rapidly increase and a sufficient salary soon provided for a Parish Minister—When also the advantage that this Church enjoys from the great facility of communication, for the occasional services of the Clergyman, of West Point, Newburgh, Fishkill, and of other visitors at West Point, in the summer season, it will we hope be perceived that the donation solicited would be well bestowed and, as far as the spiritual interests of this Church in general are concerned, productively invested.—

It may be proper to add that St. Philips is the only Episcopal Church in the County, with an organized congregation. There is we believe an old Church at Paterson, a distance of near thirty miles, now gone to decay & never used, for the particular condition of which we refer to the Right Rev. Bishop of the Diocese.

Philips Town—June 28, 1834

(Signed)

Harry Garrison	}	Wardens
S. Gouverneur		
Fredk. Philips	}	Vestrymen
John Garrison		
Danl. Haight		
A. E. Watson		

This formal petition was preceded by the following personal letter, written by Samuel Gouverneur:

Highland Grange, 7 April 1834.

My dear Sir:—

When I had the pleasure of seeing you last Fall, you promised to speak to our friend Mr. Johnson on the subject of aiding us in repairing St. Philip's

Church, and recommended our deferring it until the Spring. Our Congregation generally are poor, but increasing—We have made every exertion and shall still fall short \$1000. If Trinity Church could aid us at present with about 500 D. and as much more when you settle with the Corporation for the Ground, they seem determined to take from the Church, in order to open Pine Street; it will enable our Vestry to fit up St. Philips respectably and comfortably.

Our Vestry have never asked for any assistance before—this Church was originally built by the late Col. Robinson, and the Philips Family, who all belong to Trinity Church, and I certainly think we have a very fair claim on the Mother Church, for some assistance at this time. Believe me with great regard

Yours very truly,

(Signed) S. Gouverneur.¹

Thos. L. Ogden, Esq.

The request was renewed again the following year in these words:

To the Rector, Church Wardens & Vestrymen
of Trinity Church in the City of New York.

The undersigned on behalf of St. Philip's Church, in Putnam County, would again beg leave respectfully, to call your attention to the Petition submitted by them about a year since, for aid, in repairing the Church under their care.

Relying upon the encouragement that was last Season, indirectly given them, that some aid would be rendered by Trinity Church, and also upon the exertion of certain individuals, by whom private subscriptions were solicited & obtained to the extent of say \$350. to 400. a partial alteration & repair of

¹ Archives of Trinity Corporation.

the Church was commenced and an expenditure has been already incurred of near \$300. The Season has now again returned when the work should be resumed and finished without delay, and the undersigned would therefore earnestly hope that by an early donation from Trinity Church, and the private contributions, already obtained, this long neglected Church may be put in a state of decent repair *at last*, if not upon a footing with those of other denominations but a few miles distant.

For the satisfaction of your Vestry, a statement of the proposed repairs, with an estimate of the cost is submitted upon the other side.

We are

Very respectfully yours

Philips Town, April 16, 1836.

Charles Luck, Rector.

Harry Garrison, } Wardens.
S. Gouverneur, }

John Garrison, }
Daniel Haight, } Vestrymen.
Fredk. Philipse, }

The petition was accompanied by this estimate for the proposed alterations and repair of St. Philip's Church:

For Pulpit & Desk, Chancel & Pews, closing air door & other details <i>inside</i> —all which could not with any propriety be dispensed with	\$ 300.
For repairing window sashes & Green blinds (The sashes now are very old & it has no blinds whatever)	150.
For Portico on porch, there being now no protection whatever, from the weather, upon the outside	150.

Painting the Church inside and outside, it being now entirely <i>bare</i> —and also the fence proposed to be built around the yard	350.
For enclosing the yard about $2\frac{1}{4}$ acres with a <i>Pale</i> fence—the grounds being now en- tirely exposed—Stone Walls, by which it formerly was enclosed in part requiring constant repair, on account of the frost and also for clearing the grounds now overrun with <i>Brush</i> , and making a convenient wagon road, through the yard to the Church for use in stormy weather—and sundry minor expenses	<u>250.</u> <u>\$1200.</u>

Philips Farm, April 16, 1836.

(Signed)

F. Gouverneur
Harry Garrison
John Garrison
Fredk. Philipse
Danl. Haight.

There is no record of a favorable response to this appeal.

The alterations were not carried out until 1835 and were somewhat extensive. There is on record a contract between Samuel Gouverneur and George Lent, which provides for the building of “a Vestry-room, pulpit-desk and chancel,” in addition to which the roof was shingled, and the entrance was removed from the middle of the south side to the east end of the church.

The account of the renovation is thus rendered:

Dr.

To contract of Geo. W. Lent,	\$241.78
F. Griffin for Painting,	72.00
Terbon for Paint	<u>130.53</u>
	<u><u>\$444.31</u></u>

Cr.

Sundry subscriptions, mainly from New York,	
collected by Rev. Mr. Luck,	\$105.00
Henry De Rham for repairs	50.00
Saml Gouverneur for repairs	100.00
Mr. and Mrs. DeRham for Paint,	50.00
Miss Moore, for painting	5.00
F. Griffin, to paint,	2.00
F. Griffin, allowance for Brushes,	.63
Harry Garrison	10.00
Saml. Gouverneur to paint,	25.00
Collected by Judge Harry Garrison,	16.00
Balance due,	80.68
	<hr/>
	\$444.31
	<hr/>

The balance was paid by Samuel Gouverneur and Frederick Philipse.

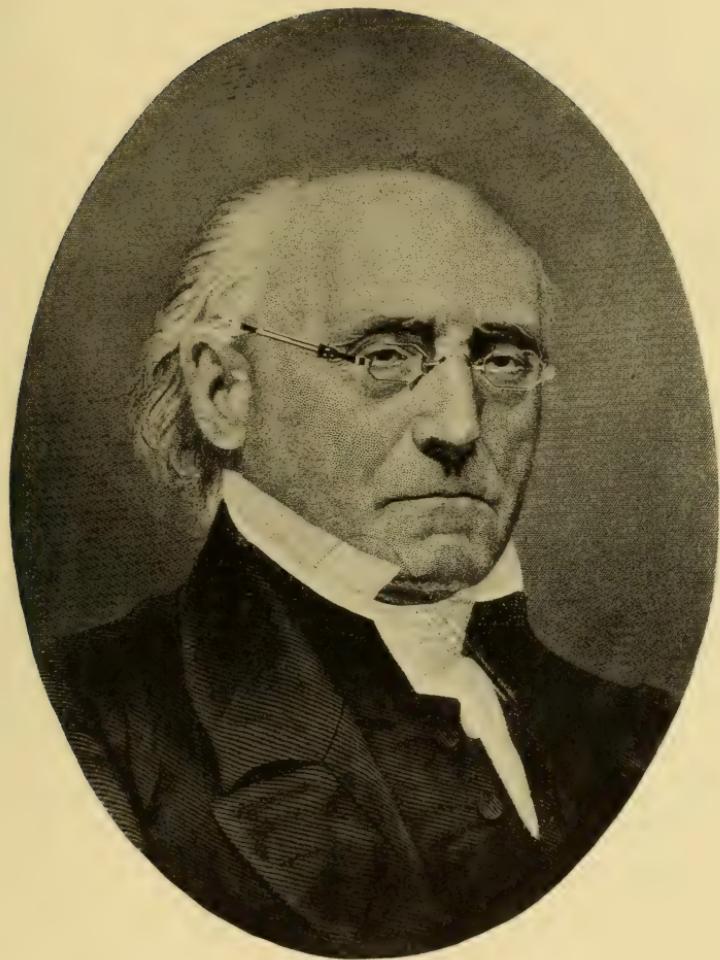
Thus renovated the church was consecrated on the 27th of July, 1837, by Bishop Onderdonk, who reports to the Diocesan Convention:

Consecrated S. Philips Church, Philipstown, Putnam County: a building erected before the Revolutionary War, and consequently, as we had no Bishop, not been consecrated; but recently renewed in the interior in a very neat and commodious manner.¹

The Revs. Thomas Warner, Richard Cox and John Brown (St. George's, Newburgh) were present and assisted in the service, which was made more memorable by the ordination to the priesthood of the Rev. Henry Lemuel Storrs, minister of the parish.

In *The Churchman*, Bishop Onderdonk thus describes the service:

¹ New York Convention Journal, 1837.



Guy = T Onderdonk

BISHOP OF NEW YORK

Thursday, July 27th, consecrated St. Philip's Church, Philipstown, and admitted its minister, the Rev. H. L. Storrs, Deacon to the Priesthood. The Instrument of Donation was presented on behalf of the Vestry, by the Hon. Harry Garrison, and read by the minister. The sentence of Consecration was read by the Rev. John Brown, rector of St. George's Church, Newburgh, Orange County; who also read Morning Prayer, assisted by the Rev. Thomas Warner chaplain and professor in the United States Military Academy, West Point, who read the lesson; the sermon preached by the Bishop; and the candidate presented by the Rev. Richard Cox.¹

Reading between the lines of the records, it is possible to glean some idea of Church life and worship during the last years of the eighteenth and the opening years of the nineteenth centuries. The chapel was a barn-like structure of clap-boards, standing on a wooded knoll and surrounded by a few weather-beaten gravestones. It was built of oak and there is a tradition that the boards were axe-hewn from trees grown upon what is now the Highland House property. That it was a small building is witnessed by a pencilled note on the fly-leaf of the original minute book of the Vestry, which reads, "Sept. 7th, 1846. I measured the size of S. Philip's Church outside and find it 30 x 36 feet. F. P." (Frederick Philipse). Prior to 1835 the entrance was in the middle of the south side of the chapel, and the lofty rounded-top windows reached to the roof plate. The interior was severely plain. The walls were bare boards, not being plastered until 1835. The most conspicuous feature was the tall "three-decker pulpit," which stood

¹ Churchman, 1837. Vol. VII. No. 21.

in the center and was surrounded by a Communion rail. There was a large window behind the pulpit. For sixty-five years there was no Vestry-room, but a portion of the west end was partitioned off by a blue curtain. In the early days pews were unknown, the worshippers sitting on rough hewn benches. In 1809 permission was accorded by the Vestry to Harry Garrison and others to build pews in the chapel. An unnamed writer of 1813 says of St. Philip's, "A few pews were erected by individuals, and temporary seats of plank for the convenience of others."¹

The services were as unpretending as the structure. There was no choir and no organ, but on special occasions a bass viol was used. The tunes were "set" by someone in the congregation. Maria Nelson was the first "singer," but complaint was made that "this was too much like the Methodists," and the experiment was abandoned. The minister read the Liturgy in a surplice, and during the singing of the hymn before the sermon retired behind the curtain to don a black gown for preaching. For many years the men sat on one side of the church and the women on the other. Almost every Sunday the children of the parish were catechized before their grave and reverend elders. Unlooked for incidents at times interfered with the comfort and disturbed the gravity of the assembled worshippers. Not infrequently the stove smoked badly and induced an epidemic of coughing. Dogs accompanied their masters to church, and, once at least, set to fighting in the middle of the service. After one of the dogs had indulged in a fit, dumb animals were excluded.

1 Hobart MSS.

The difficulties confronting the chapel in those early days were enough to daunt the bravest. For the first thirteen years of its history there were no Bishops of the Church in America, and for still another three years no Bishop in the whole State of New York. Appeal after appeal had been sent to England for Episcopal oversight, but political and other reasons prevailed against favorable action, and, as a contemporary writer said, "there seems no one to care for these few poor sheep in the wilderness."

The number of available clergy for the American Colonies was painfully inadequate. For the most part they were men who were sent out as missionaries by the English Society for the Propagation of the Gospel in Foreign Parts, and that admirable Society was limited on the one hand by lack of funds, and on the other by scarcity of men who were able and willing to cross the seas. Fewer still were the Americans who were qualified for Holy Orders, and few as they were, the difficulties in the way of ordination were well nigh insuperable. Orders could be only obtained at the hands of the English Bishops, and the journey was long and costly. In those days a voyage across the Atlantic was not without its real perils. When Joseph Lamson, one of the first of the clergy to preach at Peekskill, left America with Mr. Miner to seek ordination in England, he and his companion were captured by the French on the voyage, and were imprisoned in France and Spain for five months. Eventually both men reached England, where Mr. Miner died.¹ Such incidents did not make it easier to gain recruits for the sacred ministry.

1 Two Hundred Years of the S. P. G., Vol. II, p. 356.

Scarcely was the parish of St. Peter's and St. Philip's organized when the political difficulties with England threatened to become acute. The Church was viewed with the gravest suspicion because of its English origin. There is an old tradition that when George Washington, with his staff, was riding past St. Philip's, one of his officers said, "That is a Tory Church," to which Washington replied, "It is my Church." Whether that be true or not, it is an index to the current feeling concerning the Church in the Colonies. Certainly the Clergy were in a most embarrassing situation. At their ordination they had taken the solemn oath of allegiance to the King, and it was no light matter to violate that oath.

The idea that the Church in America was bitterly opposed to the struggle for Independence dies hard. The truth really is, it was sharply divided into two camps—Whig and Tory. Bishop Seabury was a Tory of the Tories; Bishop White was a Whig, and one of Washington's trusted advisers; that line of division ran through the whole Church. Such sharp political dissension was very marked in this parish. The leading Churchman in the Highlands was Beverly Robinson, senior Warden of the parish, and in Cortlandt, Pierre Van Cortlandt. Beverly Robinson fought on the British side, and Pierre Van Cortlandt was one of the trusted leaders of the Revolution. The first Rector, the Rev. John Doty, though an American by birth, was an uncompromising Tory, whilst Joshua Nelson and Daniel Birdsall, two of his Vestrymen, were ardent Revolutionists. The manuscript records of the State during the Revolution show that Joseph Travis, Daniel Birdsall, Samuel Drake, Abraham and Ebenezer Purdy were members of the

"Committee" and that in July, 1776, Francis Pemart, James Spock and William Penoyer applied to the Provincial Congress for leave to form a company of artillery.¹ On the other hand in the list of Tories appear the names of Joshua Purdy, Elijah Purdy, Peter Drake, Peter Corney, Isaac Hatfield and Caleb Morgan. On June 15th, 1776, Joshua Purdy, Peter Corney and Caleb Morgan were ordered under arrest and imprisoned in White Plains jail by the Commissioners to Detect Conspiracies.² Politically, the parish was divided against itself. Little wonder that the churches were closed, the Vestry meetings suspended, and no regular services held from 1775 to 1790.

The parish resumed its life in a crippled condition. It had no Rector; its former Warden and chief benefactor had fled the country; it had lost its glebe farm, on which it principally depended for the support of a minister; and of St. Philip's Chapel "nothing remained but the frame and the roof; the floor, siding, doors and windows being destroyed or taken away during the War."³

From 1790 onwards to 1830 the minutes bear ample witness to pathetic, and often vain attempts, to secure ministerial oversight. There were even fewer Clergy than before the Revolution. When Provoost became first Bishop of New York in 1787 he found himself with only a handful of Clergy for the entire State. The harvest truly was great, but the laborers were few. England could no longer be looked to for men, and in 1785 the Society for the Propagation of the Gospel ceased to send out missionaries to America. Weakened by

1 Calendar of Historical MSS. 1664-1776, p. 473.

2 Ibid, 341, 455.

3 Hobart MSS.

the Revolution, the American Church was not yet in a position to supply her own ministerial needs. Hence in the life of the parish there were long intervals during which no Rector could be obtained, and the work languished. Sometimes the gap was filled by the employment of laymen who "read the services in the Church," but oftener the doors of the churches were closed and the bell rang out no call to public worship. Appeal after appeal was made to the Bishop, as witness the appointment of a committee in 1809 "to intercede with the Bishop for a Clergyman." But the Bishop was powerless, for he had "no candidate," and could only promise "to charge his memory with the application."

There was another, and very practical reason for the difficulty in obtaining a Rector, and that was the pitiful smallness of the remuneration offered. In those days the Highlands were scantily peopled by what the historian of 1813 calls "an indigent population," who gave scanty support to the two Churches, and the various Rectors shared the general poverty. In 1770 the Rev. John Doty was "passing rich on forty pounds a year," and in 1792 the Rev. Andrew Fowler was paid seventy pounds per annum, New York currency—one hundred and seventy-five dollars. The same modest stipend was paid to his successor, the Rev. Samuel Haskell, but in 1797 the Vestry intimated to Mr. Haskell that owing to "the rapid decline of religious worship it was impossible to continue his annual support." In 1806 the compensation of the Rev. Joseph Warren was two hundred dollars "together with the Glebe." In a letter dated March 5th, 1827, the Rev. Edward J. Ives writes from Peekskill to Bishop Hobart asking for assistance and

says, "My salary is insufficient to support me. I must have assistance from some source, or relinquish the charge of these Churches. The object of my writing you was, in part, to ask charity to support my little family. My salary for the ensuing year is to be only \$300—a little more if they can get it—a scanty pittance indeed."¹ Scanty as was the "pittance," it was not promptly paid. There were no pew rents, and the Rector's stipend had to be raised by subscriptions, which were not always forthcoming, for in 1794 we find the Rev. Andrew Fowler complaining to the Vestry that "the Church at Peekskill had neglected to discharge their part of the first half of the first year's salary." If, as happened at least once in the parish, the Rector was not popular, his stipend was not forthcoming. In the Hobart collection there is preserved an interesting letter written by Harry Garrison to the Bishop in 1813, in which he says, "we are as able today to support a good Rector as we were the first day he came to our place—but are not willing to pay him."²

It is not therefore surprising to learn—from another source—that "the present incumbent, although aided by a school, found it difficult to subsist last Fall until Captain Philipse, William Henderson and William Denning contributed by gift to his relief!"

The whole situation is summed up in a letter written ninety-six years ago to the Bishop, "Several essays were made to establish a respectable Clergyman, but the sums subscribed held out indifferent encouragement to such."³

¹ Hobart MSS.

² Hobart MSS.

³ Hobart MSS.

Little wonder that the sheep, so often unshepherded, strayed from the fold. The congregations diminished; the Holy Communion was infrequently administered; baptisms and confirmations were rare; and the dead were buried either by laymen, or without a service at all. A sad, though interesting, picture of conditions in 1827 is sketched by the Rev. Edward J. Ives. He writes to the Bishop:

In compliance with your request I came into the parishes of Peekskill and Philipstown immediately after I had received letters of recommendation from you to the most influential and wealthy Episcopalians who professed to belong to them. I found the Church in a wretched, disorganized state, its former members strayed from the "true fold," and but very few left who were nominally Episcopalians, and these ignorant of the usages and institutions of their Church. Methodism and Calvinism and what not had led them into the paths of error and schism, and the general cry was, "it is no matter what we *are*, so long as we believe in and agree the fundamental doctrines of Christianity." Lamentable to relate, this cry (to the injury of our church) is made even among those who call themselves Churchmen. These professions of Charity on the part of Episcopalians are very pleasing to the ear of those, who once persecuted us to the death, but who are now from sinister motives adopting a contrary course. But it affords me infinite pleasure in mentioning to you that the societies now under my charge are in a more flourishing state than what they were two or three months after I came here. The Church in the Highlands has been repaired since I came here. They raised a subscription to the amount of five hundred dollars to do it. It is now well finished, and has had an

addition of five to her communicants. The Church at Peekskill is out of repair, and it requires about one hundred dollars to make it decent to meet in.¹

One more factor added immensely to parochial difficulties, and that was the extreme bitterness of feeling between the Church and other Christian bodies—notably the Presbyterians, who were the oldest and strongest body in this vicinity. It was characteristic of the times. The letters of the missionaries of the Society for the Propagation of the Gospel are full of the bitter persecutions they suffered at the hands of those who served the same Lord. Neither one side nor the other made any attempt to "hold the faith in the unity of the Spirit and the bond of peace." On the contrary, they were at war. They rejoiced more over making one proselyte than in the turning of many sinners to repentance. The feeling against the Church was partly political, and partly doctrinal, but it was exceedingly strong. The weakness of the parish through the lack of a regular ministry was eagerly seized as an opportunity for an inroad. In 1813 it was reported of the parish to Bishop Hobart that

the congregation has been greatly lessened by other denominations taking advantage of the paralyzed state of the Churches remaining so long without funds, and without a minister, but on arrival of its prosperity, it would soon recover these members and many others.²

The most formidable personal rival of the Church was the Rev. Silas Constant, the minister of the Presbyterian Church at Yorktown from 1783 to 1825. Mr. Constant,

¹ Hobart MSS.

² Hobart MSS.

for some years, kept a journal in which he recorded his journeyings, and that journal has recently been printed for private circulation. He was untiring in his efforts to build up his church, and especially so in Peekskill and the Highlands, where he visited and preached almost daily. His journal records repeated services held in the house of the Birdsalls, the Drakes, the Wards and the Dusenburys, all of whom were members of the Vestry. He was persistent in his efforts to hold services in St. Peter's Church, and, thrice he records his preaching at "the Church in the Highlands." About 1806 Daniel Birdsall applied to the Vestry for leave to Mr. Constant to preach in St. Peter's. The application evidently caused some embarrassment, for on October 20th, 1806, it was

Voted that the consideration of Mr. Constants preaching in the Church be post-poned until next Vestry meeting,

and on Easter Monday, 1807, it was again

Voted that the consideration of the Rev. Mr. Constants preaching in the Church be deferred.

A little later in the year the Vestry resolved

That leave cannot be granted to the Rev. Mr. Constant to preach in the Church of S. Peter's consistent with the Canons of the Church.

Leave, or no leave, Mr. Constant did preach in the churches. As early as 1791 his journal records his services in the Church at Philipstown:

February 15th, 1791.—Preached at the Church in the Highlands, 2 Peter last. October 24th, 1796.—

Rode to the Highlands, preached [at the] Church,
Psalms xci, 1; staid at Mr. Nelson's.

August 25th, 1799—Preached at Highlands Isaiah
liii, 10, married E. Osborne and H. Bedell.¹

In 1814 there stands in the minutes of the Vestry this resolution:

Voted, that the sum of ninety-one dollars and fifty cents be paid to Mr. Constant out of the money not otherwise appropriated, one half to be paid to Mr Constant out of the first half rent year, the remainder at the years end to be paid by James Mandevill to said Mr Constant.

There is no indication of the reason for this payment. Mr. Constant had become a Congregationalist, and apparently he tried once more to secure the churches for preaching, for in 1816 we read in the minutes of the Vestry:

Whereas there has been an application to the Wardens and Vestrymen of the two United Churches of S. Peter's and S. Philips for to allow the Independent Congregation to occupy a part of the Church when not occupied by us, and the question being put whether they would consent to let the application made to us, it was unanimously agreed that we give no such consent until further consideration.

By the courtesy of surviving members of the family I am able to copy some entries from the journal of the late Samuel Gouverneur bearing on Church life in the thirties:

¹ Journal of the Rev. Silas Constant, pp. 176, 255, 333.

1831. Saturday, 28th May. Bishop Onderdonk arrived this afternoon.

Sunday, 29th May. Bishop Onderdonk officiated in S. Philips Church and left us Monday evening for New Burgh.

Sunday, 10th July. Mr Mitchell preached in S. Philips Church and all the family attended.

1832. Sunday, 3rd May. Bishop Onderdonk came over from West Point and preached for us.

Sunday 14th October. Paid James McLennan \$1 to pay Clergyman.

Friday 28th December. Rev. Mr Sunderland arrived with letter from Bishop Onderdonk. Vestry meeting held at Crofts.

Sunday, Dec. 30th. Mr. Sunderland preached in S. Philips Church with a pretty good congregation; remained till April 1st at the rate of \$300 per annum.

1833. Wednesday, 8th May. Bishop Onderdonk and Mr Judd arrived.

Thursday, 9th May, Mr. Sunderland ordained Priest.¹

It may be interesting to reproduce a statement of the account of St. Philip's Chapel, dated February 8th, 1834:

To balance brought forward,	\$ 68.16
To cash S. Gouverneur (subscription),	72.50
" R. D. Arden,	10.00
" A. E. Watson,	8.00
" paid Rev. J. Sunderland,	30.00
do by Fredk Philipse,	25.00
To Bill of Board for Rev. J. Sunderland,	190.00
To Horse Hire	4.50
To going to Farm to collect Rent,	2.00
To cash paid to William Nelson in suit with James Mandeville	13.94
Interest on Mr. Sunderland's Board Bill,	8.19

¹ MS. Journal of Samuel Gouverneur.

Philistion N.Y. Jan. 10. 1878.

Accrued at Mr. Libon three dollars
as payment in part terminous my
voluntary services in Mr. Philp's
Church.

James Smalek

In the same year under date of September 17th there is preserved this memorandum of the subscriptions for the support of Mr. Sunderland:

Paid by Harry Garrison to Mr. Sunderland	\$ 0.62½
Rec'd of Harry Garrison by C. Nelson	4.37½
Rec'd of Catherine Copper	2.50
Rec'd of Capt. J. Warren	2.00
Rec'd of Daniel Haight	2.00
Rec'd of John F. Haight	1.50
Rec'd of Richard Hopper	.50
Rec'd of Richard D. Arden	10.00
Geo. Haight—paid to Mr Sunderland	3.00
Daniel Haight do	1.00
Rec'd of Richard D. Arden in full of his subscription	10.00
Reed of I. N. Mead	1.00
	<hr/>
	\$38.49½

On this subscription paper there is this endorsement:

Captain Corn^s Nelson

I inclose you our Subscription List and wish you would hire a horse and go round this afternoon and collect what you can—except Mr Gouv Kemble, as Mr Sunderland will be here to-morrow. I request you'll not refuse me this favour which shall be paid for

S. Gouverneur
Saturday Afternoon.

The spiritual condition of the chapel may be gleaned from the page of the Journal of the Diocese of New York. In 1834 the Rev. J. Sunderland reports:

Baptisms 4

Communicants 14

Sunday School: Teachers 7, Scholars 25

and adds, "the prospects before us are somewhat encouraging. Our congregation is on the gradual increase, and their appears to be an increasing attention to the weekly ministrations of the Gospel."¹

Two years later, his successor, the Rev. H. L. Storrs, reports, "I preach once every Sunday at Philipstown. I also preach every Sunday afternoon at Cold Spring, a village three miles from Philipstown. I have been so short a time here that it has not been in my power to ascertain as yet much in relation to the state of Religion and the Church. There is every reason however to believe that a faithful discharge of ministerial duty will advance their piety. A Sunday School has already been formed in S. Philip's Church which is very well attended, and, as has ever been the case, will be the means of disseminating much valuable religious instruction amongst not only the children, but also the members of the parish."²

In 1837 the parochial returns show

Baptisms	2
Confirmations	4
Communicants	15
Marriages	3
Funerals	3
Sunday School: Teachers	3.
Scholars	37

and the following contributions:

Education and Missionary Society	6-62
Episcopal Fund	1-96
Diocesan Fund	2-03
Various purposes	20-28

1 New York Convention Journal, 1834, p. 95.

2 New York Convention Journal, 1836, p. 86.

In 1838 the Rev. Edward C. Bull reports, "It is about three months that I have been engaged in this place in the performance of ministerial duty. During the Winter previous to my arrival the Church, as I have been informed, was closed. The Sunday School was however kept in operation."¹

Mr. Bull preached in St. Philip's on Sunday mornings, and in the afternoon at Cold Spring, "where there are some zealous Episcopalians, but, as yet, no regularly organized parish."

The year 1839 was the last of association with St. Peter's. The Rev. Ebenezer Williams reports two confirmations, and thirty Sunday School scholars "with the efficient aid of six female teachers." Of the work at Cold Spring he says, "It is strongly anticipated that a neat and commodious Episcopal edifice will be erected in the course of the coming year." Writing of his work at St. Philips, he adds:

I rejoice that Providence seems to smile upon the congregation, and I cannot but flatter myself that my feeble efforts to promote the glory of God and the salvation of immortal souls will be crowned with success. At the Episcopal visitation twenty-one partook of the Holy Sacrament. I am not able at present to ascertain the exact number of Communicants, no parish Register having been kept of the past year. The ladies of the Church, in conjunction with the charitable female members of the congregation, and others at Cold Spring have formed a "Ladies Benevolent Society," which is in successful operation. The great need of Sunday School books and other means to encourage children to attend,

¹ New York Convention Journal, 1838, p. 91.

most of them living at a considerable distance from the Church, has hitherto prevented my presenting the necessary canonical collections, but shall forthwith attend to them, hoping they will be liberally contributed.¹

In the eighteenth century public education was mainly carried on under the auspices of the Churches, and Garrison was no exception to the rule. The first school-house stood in the chapel grounds, and was apparently erected by the Vestry. In a letter written to Bishop Hobart in 1813 it is stated that "a small decent School house was erected in 1785,"² but nothing is recorded in the minutes of the Vestry until April 10th, 1793, when it was

Resolved, that a building shall be erected on the land belonging to the Protestant Episcopal Church in Philips Town for the purpose of a Free School forever, which house shall be built by Subscription.

Three years later complaint was made to the Vestry that St. Philip's Chapel "had been lately taken for the purpose of 'Scholastic Exhibitions' without consent," and a reprimand was addressed to Mr. Jacob Lent, the schoolmaster, in these terms:

Whereas complaint has been entered before the Vestry of S. Peters and S. Philips Churches that the doors of S. Philips Church have been opened without the consent of the Rector and Vestry for the purpose of Scholastic exhibitions, which being contrary to the rules and regulations of the Protestant Episcopal Churches, (we) have agreed, that for the future,

¹ New York Convention Journal, 1839, p. 86.

² Hobart MSS.

that you do not open the said Church for such like Exercises without the consent of the Rector and Vestry.

The said Jacob Lent was a person of considerable importance in the parish. There is a tradition that he was a college man, and before becoming a schoolmaster was a surveyor. Born in 1771, he was married to Maria Haws on the 15th of September, 1794, by the Rev. Silas Constant.¹ He resided in the little house attached to the school, and his salary was fifteen dollars per month. During the times that the parish was without a clergyman, Jacob Lent read the services in both churches. On April 3rd, 1809, it was

Voted at a Vestry meeting that Jacob Lent be allowed twenty-five dollars for his Services past and ensuing year—Reading Services in both the Churches.

He lived to a ripe old age and was buried in the churchyard a few yards from the old schoolhouse. The inscription on his gravestone reads,

JACOB LENT

Died February 16th, 1857

Aged 86 years, 1 month and five days.

"Blessed are the dead who die in the Lord."

For very many years the ground for the school was leased to the Trustees by the Vestry for a nominal rental of thirty dollars a year. In the course of time it was found that the playing of the children in the churchyard was undesirable, and in 1866 Mr. Frederick Philipse sold to the Trustees another site and the schoolhouse was finally removed from the Church property.

¹ Journal of the Rev. Silas Constant, p. 245.

From a memorandum in the handwriting of Frederick Philipse it appears that there was no regular meeting of the Vestry between 1834 and 1836, it being almost impossible to secure a quorum. In the later years of the connection between the two churches he adds, "Accordingly S. Philips had to be supported chiefly by voluntary contributions and the attention of a few of the Vestry from Philipstown, near the Church, without official meetings." Thus informally in 1836 Frederick Philipse was appointed Clerk and Treasurer, Cornelius Nelson, Collector, and Lazarus Hopper, Sexton.

These informal arrangements continued until 1840 when St. Philip's in the Highlands became the head of a parish.

CHAPTER VIII.

THE PARISH OF ST. PHILIP'S IN THE HIGHLANDS.

1840-1911.

TOWARDS the close of the year 1839 formal steps were taken to dissolve the ecclesiastical connection between St. Peter's and St. Philip's, and make the latter an independent parish. The reasons for this have been already set forth; suffice now to say that the two churches parted with the utmost goodwill. The glebe farm was sold and the proceeds divided between the two parishes, St. Peter's receiving a cash payment of \$2,500 and St. Philip's a bond and mortgage for a like amount, and the way was thus made clear for the creation of another parish.

The minutes of the vestry set forth the separation in these terms:

April 18th, 1840. On this day, on previous application of the Wardens and Vestry of S. Peter's Church and S. Philip's Chapel, though without a formal meeting of the Vestry, an Act was passed by the Legislature of the State of New York, authorizing a separation of the said church and chapel of which the following is a copy:

An Act for the Relief of S. Peter's Church in the County of Westchester and S. Philip's Chapel in the County of Putnam. Passed April 18th, 1840.

The People of the State of New York represented in Senate and Assembly do enact as follows:

Section 1. Whenever the legal members of the religious Corporation called the Corporation of S. Peter's Church in Peekskill, town of Cortlandt and County of Westchester and S. Philip's Chapel in the Highlands, town of Philips Town, County of Dutchess, now Putnam, respectively residing at or near to the aforesaid Peekskill and Philipstown shall respectively become Incorporated under the general Act for the incorporation of Religious Societies in each of the several said towns, it shall be lawful for the Corporation first named to divide all its real and personal property and to grant convey and assign severally into each of the new religious Corporations so created, such and so much of the real and personal property now held by the first named Corporation as by agreement between said several Churches shall be adjudged the just and equitable proportion of the said property for the support of the Gospel according to the doctrines and worship of the Protestant Episcopal Church in each of the said towns on such terms and conditions, and the assumption of such debts and liabilities of the first named Corporation as may be agreed upon as just and proper.

2. Whenever such division and distribution of said property shall be made and accepted, the first named Corporation shall be dissolved, and both the new Corporations shall be jointly and severally liable to the extent of the assets they may receive from the dissolved Corporation for all debts and claims against the same.

In accordance with the aforesaid notice the members of the congregation met in the church, and the parish was incorporated under the name of "The Church Wardens and Vestrymen of St. Philip's Church in the Highlands." The certificate of incorporation was recorded by the County Clerk on July 24th, approved by the Bishop of the Diocese, and the new parish was received into union by the Diocesan Convention.

The first necessary step was the election of Church Wardens and Vestrymen, which resulted as follows:

Samuel Gouverneur	}	Church Wardens.
Harry Garrison		
Daniel Haight	}	Vestrymen.
Frederick Philipse		
John Garrison		
Henry C. deRham		
Richard D. Arden		
Cornelius Nelson		
Joshua Nelson		
Justus Nelson, 2nd		

The Rev. Ebenezer Williams, who was minister in charge before the incorporation of the Parish, was continued in that capacity for one year at a salary of \$375 per annum. He also ministered to the newly formed congregation at Cold Spring, but the Vestry declined to take any responsibility for payment for services rendered to St. Mary's.

In the same year Mrs. Mary Allen, "late of Tarrytown," made the Church her residuary legatee; the amount, \$913.36, was invested in the "new Steam Boat Wharf at Cold Spring."

At the outset of parochial life the Clergy were engaged for one year only as ministers in charge. In 1843 this was departed from and a Rector was elected. Bitter dissension arose between the Rector and the Vestry. When these relations were terminated, the Clergy were again engaged for one year, subject to three months' notice, and a Rector was not elected until 1854. The compensation was miserably small. In 1840 it was fixed at \$375, and afterwards reduced to \$250, to which Cold Spring added its quota. In 1852 it was raised to \$400, payable quarterly.

It is interesting to look back seventy years and note the parochial conditions then existing in the Highlands. Numerically and financially it was the day of small things. The congregation was meagre, the people, for the most part, poor, and the maintenance of the Church and the minister depended mainly on a few families who were resident for only a portion of the year.

Through the medium of the yearly reports made to the Diocesan Convention we can picture accurately the conditions. In 1840 the Rev. Ebenezer Williams reports:

Baptisms	Adults 6.	Children 22.
Marriages	1.	
Funerals	2.	
Communicants	24.	

and adds:

The services of the Church are performed regularly every Sunday morning. The Rector acknowledges with gratitude the continuance of the Divine goodness to himself and his charge during his residence here. Some have been added to the Communion and there is an increased attendance on public worship, and the spiritual concerns of the parish are in a most healthy state. Aged men who have not frequented the Church of God from ten to fifteen years are among our present worshippers. The Holy Eucharist has been administered four times.¹

In 1841 there are reported 27 communicants, and 30 Sunday School scholars with "efficient teachers," and the following contributions:

¹ New York Convention Journal, 1840.

Education and Domestic Missionary Society	6.25
Protestant Episcopal Tract Society	4.05
Foreign Missionary	3.00
New York Bible and Prayer Book Society	3.11

This same report of 1841 marks growing activities:

During the last year, in addition to the regular morning service on Sundays, the Church was opened at Christmas, Thanksgiving Day, the National Fast and Good Friday. The Rector has officiated and preached at two Funerals Eastward of the parish, also at West Point; visited the sick, baptized two persons, administered the Holy Eucharist in a sick chamber, and officiated at the funeral of Lieutenant Breasford.¹

The parish started upon its career burdened with a heavy debt in the shape of a note to an attorney, and unable to collect the interest upon the mortgage it held on the glebe farm. How small were the sums derived from the offerings may be surmised from copies of extant documents.

The first is the account of the Rev. Ebenezer Williams, dated July 5th, 1840:

<i>Paid out for Church.</i>		<i>Offerings.</i>		
		July 5th	Coll for	
28th July	For Pole- Trimmings and Making 12.75	12th	Painting	4.75
10th Aug	For Spade, Pick & Shovel 2.00	19th	Sunday Col- lection	2.18
17th	" Sent to Mr Butler for Tract Society 6.05 Gave a Poor Woman .76	26th	do	1.00
		June 14th	Sacrament	2.66
		Aug 2nd	do	7.60
		9th	Tract Society	4.71
			do	4.05

¹ New York Convention Journal, 1841.

<i>Paid out for Church.</i>		<i>Offerings.</i>		
7th Sept.	For one	16th	Sunday Col-	
Blind	7.50		lection	4.02
Bad money		23rd	do	4.15
in Collection	.25	30th	do	4.40
Gave a poor		Sept 6th	do	2.84
Widow	.50	Sept 13th	Sunday Col-	
Gave a poor			lection	2.07
Man	.50	" 20th	do	1.30
Two Blinds for		" 27th	do	1.31
Church	16.00	Oct. 4th	do	.67
Rope, Nails				—
& Twine	.80			\$47.71
				—
		\$47.11		
Due to the Church	.60			
Going to Convention	\$6.00			
Wood for Church	\$1.76			

The Rev. Robert Shaw's account for the Communion Alms stands thus:

From October 1st, 1843, to October 1st, 1844, the following collections were made on the days when the Communion was administered:

Oct. 1st	1.33
Nov. 5th	3.81
Dec. 25th	3.41
Feby 4th	2.74
March 3rd	1.98
April 7th	2.70
May 26th	2.60

Parish of St. Philip's in the Highlands 231

July 7th	2.66
Aug. 11th	2.57
	<hr/>
	\$23.80

Out of the above sum there have been taken:

For the poor of the parish	10.13
For Sunday School Books	5.67
For the Diocesan Education Society	1.00
For washing Surplice and the cloths belonging to the Communion Table	.37
Given in Charity to a poor person not belonging to the parish	.50
	<hr/>
	\$17.67

Leaving a balance of \$6.16 in my hands, Oct. 1st, 1844.

The collections were placed at the disposal of the Rector for charity and "paying expense to Convention &c.", and, in the absence of a Rector, clerical supplies were paid \$5.00 per Sunday. There is no mention made of pew rents until 1865, and the main income of the Church was derived from annual subscriptions, which were gathered in by a collector appointed annually.

Some of these subscription lists are still extant. For 1839 the paper reads:

We, the subscribers, promise to pay to the Treasurer of St. Philip's Church, the sum set opposite to our respective names, for the support of such Episcopal Clergyman as may be called to officiate in St. Philip's Church and at Cold Spring.

N. B.—Rev. E. Williams first officiated here June 9th, 1839. It is proposed to allow him the whole amount of subscriptions, as if he had commenced on 1st May.

S. Gouverneur	\$100.00	
H. C. de Rham	50.00	
R. P. Parrott	25.00	
Harry Garrison	10.00	
Rich. D. Arden	10.00	
Gouverneur Kemble	50.00	
William Kemble	50.00	
John Garrison	10.00	
John Uhl	10.00	
Daniel Haight	5.00	
Mrs. Rossiter	5.00	
J. Mills Brown	3.00	
Cold Spring Foundry Subscriptions	{ E. Foote Peter Henry Thos. Prince Henry Bartoll Charles Hazwell Theodore Foster Joseph Robertson Daniel Robertson	15.00 2.00 3.00 5.00 5.00 2.00 2.00 2.00

This list is noteworthy for the reason that it marks the beginnings of financial support for the new development of the Church in the village of Cold Spring. The subscription for 1840—the first year of independent parochial life—total one hundred and eight dollars (not including Cold Spring). The new names are Cornelius Nelson, Jr., Justus Nelson and Cornelius Mandeville Nelson.

The Treasurer was required, by resolution of the Vestry (1842), to keep two books, in one of which the annual subscriptions were to be entered, and the other to contain “receipts in full for all monies whatsoever expended.” It was also agreed that the Treasurer should “be compensated for extra services or disbursements,” but no payment has ever been made under this

head. In 1843 it was resolved "that the Sexton of the said Church receive \$20 per year, payable quarterly, and that no other compensation be made him, either from the collections or other funds of the Church for extra services rendered during inclement seasons."

In the year 1847 a subscription list was circulated for "roofing and repairing the Church," and the subscribers were:

The Gouverneur family	40.00
Thos. B. Arden	5.00
James Arden	1.00
Mrs. DePeyster	5.00
Richard D. Arden	5.00
Mr. DePeyster	1.00
Mr. Bross	1.00
Mr. & Mrs. Moore	30.00
Harry Mead	2.00
Lias Mac Lane	3.00
Uncle Justus Nelson	1.00
William Hoffman	1.00
Israel Horton	2.00
A. Gouverneur	5.00
John Hopper	1.00
John Garrison	10.00

and Mrs. Cornelius M. Nelson contributed the board of the carpenter.

Between the years 1849-1851 services were held very irregularly owing to financial conditions, and not at all during the winter, "in view of the sparseness of the population." During this period a Mr. W. G. Hayne, "a gentleman who has recently taken up his residence in this vicinity," applied for leave to open and use the church for the purpose of holding a Sunday School.

The Vestry replied that if a Sunday School were held in the Church, it ought, in their judgment, to "be under the supervision of a Clergyman of the Church," and the application was declined.

In 1854, Mr. Henry W. Belcher, a member of the Vestry, offered to give the Church three acres of land on which to build a Rectory, provided \$2,000 were subscribed within two months. A committee was appointed to build the Rectory from plans drawn by Mr. Richard Upjohn, and in 1859 they reported its completion at a cost of \$3,197.30. The list of subscriptions is not without historical interest.

William Moore	\$500.00
Frederick Philipse	366.67
S. M. W. Gouverneur	250.00
Miss Gouverneur	250.00
Chas. De Rham	100.00
Richard Upjohn	336.67
Dr. Nathaniel Moore	100.00
Henry W. Belcher	233.34
Special Fund per F. Philipse	332.74
Collected by T. B. Arden	157.00
Francis Livingston	20.00
Wm. S. Livingston	20.00
Jas. W. Dominick	100.00
Amos Sackett	25.00
Justus Sackett	25.00
William K. Belcher	50.00

The Rev. E. M. Pecke was the first occupant of the Rectory.

During this period the parochial organization was somewhat imperfect, and the appointments of the church incomplete as witnessed by the following letter



THE OLD RECTORY

addressed to the Vestry by the Rev. E. M. Pecke, priest in charge:

Garrisons, N. Y.,

Monday in Easter Week, 1854.

To the Wardens and Vestrymen of the
Church of S. Philip's in the Highlands.
Gentlemen,

Being simply in temporary charge of this Parish¹ and consequently not presiding at your meetings, I take this method of bringing before you several matters in which I desire action.

In the first place; By referring to Canon XV of the Diocese you will see ordered that "In every Parish of the Diocese provision shall be made for at least monthly Church offerings, by collection or otherwise, for Theological education, Diocesan Missions and other Church objects &c." I am not aware of any scheme of collections in this Parish, If there be none I would suggest the following: viz.—

Thanksgiving Day	Aged and Infirm Clergy
Christmas	Episcopal Fund
Epiphany	Foreign Missions
Quinquagesima	P. E. Tract Society
Easter	General Theological Seminary
May	Theological Education Fund
Whitsunday	Bible & Common Prayer Book Society
July	Missionary Committee of the Diocese
August	S. S. Union & Church Book Society
September	Parish Purposes
October	Parish Sunday School

In the second place, By referring to Canon VII of the Diocese it will be seen that it is the duty of the

¹ Mr. Pecke was formally elected Rector a little later.

Vestry of each church to provide a book which shall be the Parish Register, and in which all the particulars of every infant and adult Baptism, Marriage, Burial & Confirmation, and an accurate list of all the Communicants shall be entered. The book which has been given to me as the Parish Register commenced by the previous incumbent is a simple blank book entirely unsuitable to the designed end, and the records in it are merely memoranda, deficient in names dates &c. I would suggest a speedy compliance with the Canon literally, by the purchase of a book made for the purpose, that the entries hereafter may be accurate and correct. Such a book may be purchased at Stanford & Sword's Book-store, 637 Broadway, New York.

There are some things about the Church building which might and could be improved. For instance a bell is much needed. If the Vestry will authorize the erection of a bell-cote I will endeavor to procure a bell as a gift. The Church is without a Font. This ought not to be. It is almost useless to speak from the pulpit to the worldly and negligent of the importance of Christian Baptism when our practice shows that we do not deem it of sufficient importance to provide the necessaries for its proper administration even though the Church has ordered it.

Again in regard to the Bible in use in the church. It has not the Apocrypha. We do not of course hold to the duty of reverencing alike the Apocryphal and Canonical Books of Scripture; but inasmuch as the Church has in her Calendar appointed portions of the Apocrypha to be read as Lessons at the time of public worship, it is clearly the duty of every Parish to provide such a Bible as contains the Apocrypha.

Again there cannot be a rubrical celebration of the Holy Communion in the present arrangement of Chancel furniture. There must be what is called a

Credence table, that is, a table on which the elements remain until the time when the Rubric orders "The Priest shall then place upon the Table so much Bread and Wine as he shall think sufficient." The Clergy have made a solemn vow that they will obey the Rubrics and other laws of the Church. It is not right that they should be compelled to break such vows by the want of what the Parish should provide. Moreover the present Communion table is so low and so small that it is very uncomfortable for any one, even the shortest person, to officiate at it. It is, too, so close to the rail that the Clergy cannot easily pass between. If the table were made larger, there would be no passage at all.

Desirous of making the arrangement more proper and comfortable, I propose to remove the present pulpit and desk; and of the material to make a larger and more convenient Communion table placed against the wall on a platform raised one step above the Chancel floor and a Credence table placed on one side. I would also put in a handsome Lectern from which the lessons could be read and sermons preached. This work I propose to do with my own hands and at my own expense, counting it an honor and a privilege to be allowed to labour for the Lord in the meanest occupation. I am satisfied that every one would consider the appearance of the church improved by the alteration, inasmuch as there would be apparently five feet added to the length of the church. The comfort to the Minister officiating would be very much greater than now; and to the people, it would be not a little, since at present to look at the preacher during sermon necessitates a very uncomfortable elevation of the eyes. I have examined the work carefully and have made calculations for every particular, so that I speak with knowledge when I say that it can be easily done, and at no greater expence than my own

labour which will be most readily and Cheerfully given. A few days would finish the work when begun.

I ask the action of the Vestry on these matters and remain

Gentlemen
Your very humble Minister
and servant in Christ,
E. M. Pecke

April 17, 1854.

This lengthy and logical letter is of more than ordinary interest and value. It affords a glimpse of the appearance of the old frame church in the middle of the nineteenth century—a church without a baptismal font, an altar and a bell and with an old-fashioned lofty pulpit fronted with a desk and a low Communion table. These arrangements speak eloquently of the type of Churchmanship prevailing in the eighteenth century, when the church was first built, and continuing for nearly a hundred years.

Mr. Pecke's requests are significant of a changing spirit, and of a new order of Churchmanship. One of the results of the Oxford Movement in England was a revolution in church architecture and a re-arrangement of the interior of the older churches so as to make reverent worship possible, which was precisely the plea so forcefully urged for the alterations of St. Philip's.

Such a change came in America as well as England, but it did not come without stress and conflict. It was hardly to be expected, therefore, that such radical alterations in the chancel arrangements in St. Philip's could be carried out as quickly as Mr. Pecke hoped. What the Vestry did was to remit the questions and proposals to the standing committee, which consisted of

Frederick Philipse, John Garrison and Richard Upjohn. The committee reported on August 8th, and authorized the placing of a credence table, font, and made provision for a bell and a Parish register. They demurred to the canonical collections on the ground that "in small parishes like ours with a church requiring much repair, without a Rectory and affording but a small salary for their Rector & having moreover monthly celebrations of the Holy Communion & regular collections thereat it would seem that such collections would be held a sufficient compliance with the Canon." They were not willing to change the Bible nor to remove the pulpit and desk, though Mr. Upjohn dissented from the latter decision.

The dawning of the year 1860 found the Parish peaceful and prosperous. The initial difficulties of organization had been successfully overcome; the frequent changes of Clergy had ceased; and the Rector was housed in a valuable property owned by the Parish.

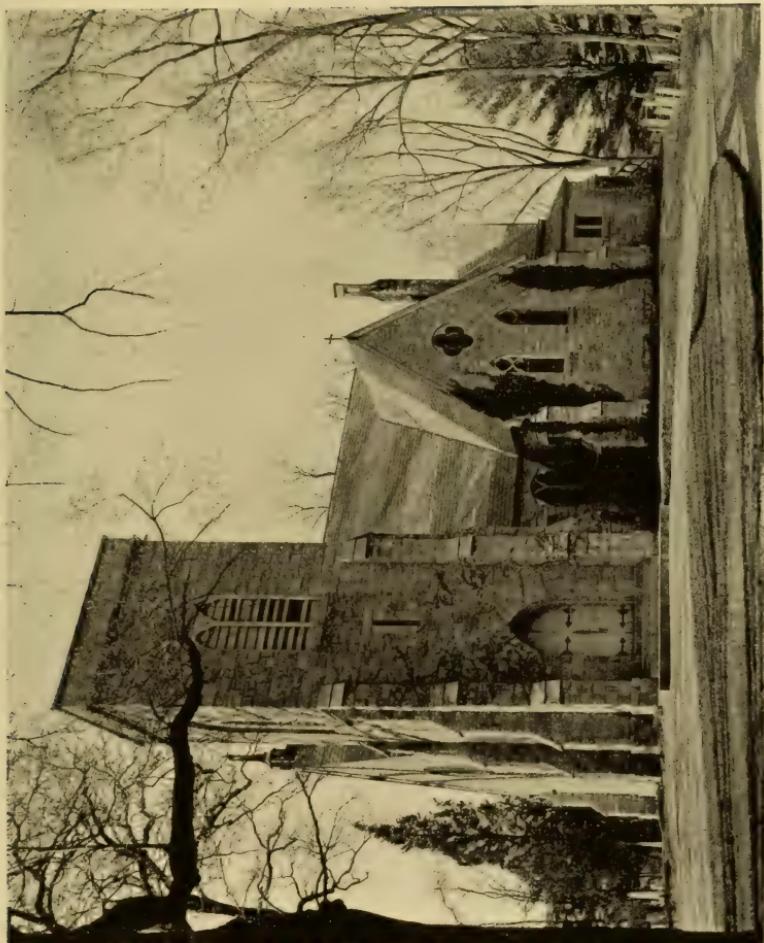
Times were prosperous and the moment had come for a marked material and spiritual advance. With the opportunity came the man. The resignation of the Rev. Dr. Clap in 1860 made a vacancy in the rectorship which was filled by the calling of the Rev. Charles Frederick Hoffman, who entered into residence on May 1st, 1860. The immediate task for the Rector was the erection of a new church. For ninety years St. Philip's Chapel had served the community, but with the advent of new families the plain pre-Revolutionary structure became unsuitable and inadequate. In 1855 it had been reported to the Diocesan Convention that "the Church is very much out of repair and very uncom-

fortable; a new one is greatly needed."¹ Two years later the Vestry considered plans and estimates for the alteration of the old Church, but in 1860 it was resolved to arise and build.

The parish was fortunate in having upon the Vestry Richard Upjohn, "the Elder," the distinguished architect of Trinity Church in the city of New York, and who drew the plans for the new St. Philip's in the Highlands without fee or reward. At a Vestry meeting held on January 8th, 1861, the plans and specifications were submitted. The estimated cost of the building was \$9,350; or without the tower, \$7,975. On the motion of Mr. William Moore, seconded by Judge John Garrison, it was resolved to undertake the erection of the church "provided subscriptions for the necessary sum can be obtained—and that the members of the Vestry shall in the meantime exert themselves to obtain subscriptions for the additional sum requisite to add the Tower on the original plan." The contractor was Sylvanus Ferris, and the building committee consisted of the Rev. Charles Frederick Hoffman, William Moore and Henry W. Belcher; early in 1862 the name of the Hon. Hamilton Fish was added.

There lies before the writer now the original list of subscribers. It contains the names of men, for the most part, long associated with the fortunes of the parish—William Moore, Nathaniel F. Moore, Charles de Rham, Richard D. Arden, Frederick Philipse, the Gouverneur Brothers, William and Francis Livingston, Henry W. Belcher and Thomas B. Arden; also the names of newer residents like William Henry Osborn.

¹ N. Y. Convention Journal, 1855.



ST. PHILIP'S CHURCH IN THE HIGHLANDS

The following is a list of the subscriptions, all of which were conditional on the church being completed free of debt:

William Moore	\$2150.00	Peter Brosse	\$10.00
H. C. de Rham	1250.00	Miss Arden	10.00
Fredk Philipse		Richard Hopper	10.00
S.M.W.Gouverneur	1000.00	John Hopper	10.00
Gouverneur		Thos. H. Austin	10.00
Nathnl. F. Moore	600.00	James Hopper	10.00
Gov ^r Fish	472.00	T. A. von Kesners	50.00
Chas. de Rham	250.00	Margaret Wilson	1.00
Henry W. Belcher	1000.00	Mr & Mrs Acres	5.00
Wm. S. Livingston	300.00	G. Gifford	5.00
Francis S. Livingston	250.00	Saml Austin	5.00
Chas. de Rham	250.00	James Weller	5.00
Eugene Dutilh	250.00	W. M. Vail	5.00
L. L. Livingston	120.00	Jesse Austin	3.00
Susan M. Dutilh	100.00	Justice Austin.	3.00
J. A. Voiscin	100.00	Matthias Turner	3.00
Chas. Dutilh	50.00	Ann Wilson	2.00
J. A. Van Hancet	50.00	Nelson Devoe	1.00
Mr. Taylor	50.00	Hiram Van Tassel	1.00
W. H. Osborn	250.00	Thomas B. Brien	1.00
J. Sherwood	100.00	John Hopper jr	1.00
Mrs. C. F. Hoffman	50.00	Josiah Gilbert	1.00
Dr and Mrs. Hodges	100.00	Chas Turner	1.00
Thos. B. Arden	50.00	James H. Mead	1.00
Rev. C. F. Hoffman	33.33	Fanny Wilson	1.00
Wm. H. Denning	100.00	Benj. Wilson	1.00
Rich. Arden	100.00	Chas. Wilson	1.00
Miss de Rham	25.00	Richard Hayes	1.00
Mrs. Laight	100.00	Thomas Hayes	1.00
Mr Cromwell	25.00	Robt. Powell	3.00
G. F. & W. D. Garrison	10.00	M. Shelley	.25
Danl Hopper	10.00		

In addition to these gifts of money John Garrison contributed one hundred dollars in "sand and teaming," and George Garrison "dockage" to the value of twenty-five dollars, Benjamin Devoe gave six and George Booth five dollars in labor. The offering at the laying of the corner-stone was \$19.25, and at the consecration of the church \$43.72. Mrs. Upjohn presented a window; Dr. and Mrs. Hodges a musical instrument and the Rector and his friends the Chancel furniture. The extra money for the erection of the tower was secured largely through the efforts of Mr. Belcher. After the consecration of the church additional donations were contributed as follows:

Wm. Moore	\$500.00	Henry W. Belcher	\$100.00
H. C. de Rham	500.00	Dr. N. F. Moore	100.00
The Gouverneurs	250.00	W. S. Livingston	50.00
Hamilton Fish	200.00	Geo. Arden	25.00

The new church occupied the site of the old chapel, and the latter building was removed a little to the north at a cost of sixty dollars, and temporarily used for services. It was also found necessary to transfer several bodies to make way for the larger building, and this was reverently accomplished under the direction of the Vestry.

On the 1st day of May, 1861, being the Feast of St. Philip and St. James, the corner stone of the new edifice was laid, with appropriate ceremony, by Bishop Horatio Potter, who reports to the Diocesan Convention:

In St. Philips in the Highlands I preached, confirmed 16 and addressed them, having previous to the A. M. service laid the corner stone of a new edifice to be erected for S. Philip's.¹

¹ N. Y. Convention Journal, 1861.

Exactly one year later, on Thursday, May 1st, 1862, the new Church of St. Philip's in the Highlands was solemnly consecrated to the service and worship of Almighty God by the Bishop of New York. Six persons were confirmed on that historic occasion, and the sermon was preached by the Very Reverend Eugene A. Hoffman, sometime Dean of the General Theological Seminary.

The following "Instrument of Donation" was adopted by the Vestry and presented to the Bishop:

We, the Rector, Church Wardens and Vestrymen of S. Philips Church in the Highlands, in Philipstown, County of Putnam, State of New York, having by the good Providence of God erected in the said town a house of public worship, do hereby appropriate and devote the same to the worship and service of God, the Father, the Son, and the Holy Ghost, according to the provisions of the Protestant Episcopal Church of the United States of America, in its Ministry, Doctrines, Liturgy, Rites and Usages, and by a congregation in communion with said Church, and in union with the Convention hereof in the Diocese of New York.

And we do also hereby request the Right Reverend Horatio Potter, D.D., D.C.L., Oxon. Bishop of the said Diocese, to take the said Building under his spiritual jurisdiction as Bishop aforesaid, and that of his successors in office, and to Consecrate the same by the name of S. Philip's Church in the Highlands, and thereby separate it from all unhallowed, worldly and common uses, and solemnly dedicate it to the holy purposes above mentioned.

And we do moreover hereby relinquish all claim to any right of disposing of said building or allowing of the use of it in any way inconsistent with the terms

and true meaning of this Instrument of Donation, and with the Consecration hereby requested of the Bishop of the Diocese.

In testimony whereof, we the said Rector, Church-Wardens and Vestrymen have caused this Instrument of Donation to have attached to it the Seal of our Corporation, and the signatures of the Presiding Officer and Clerk of a meeting duly convened on this the first day of May, in the year of our Lord, one thousand, eight hundred and sixty-two, being the Feast of S. Philip and S. James.

Chas. Fredk Hoffman,
Rector Presiding.

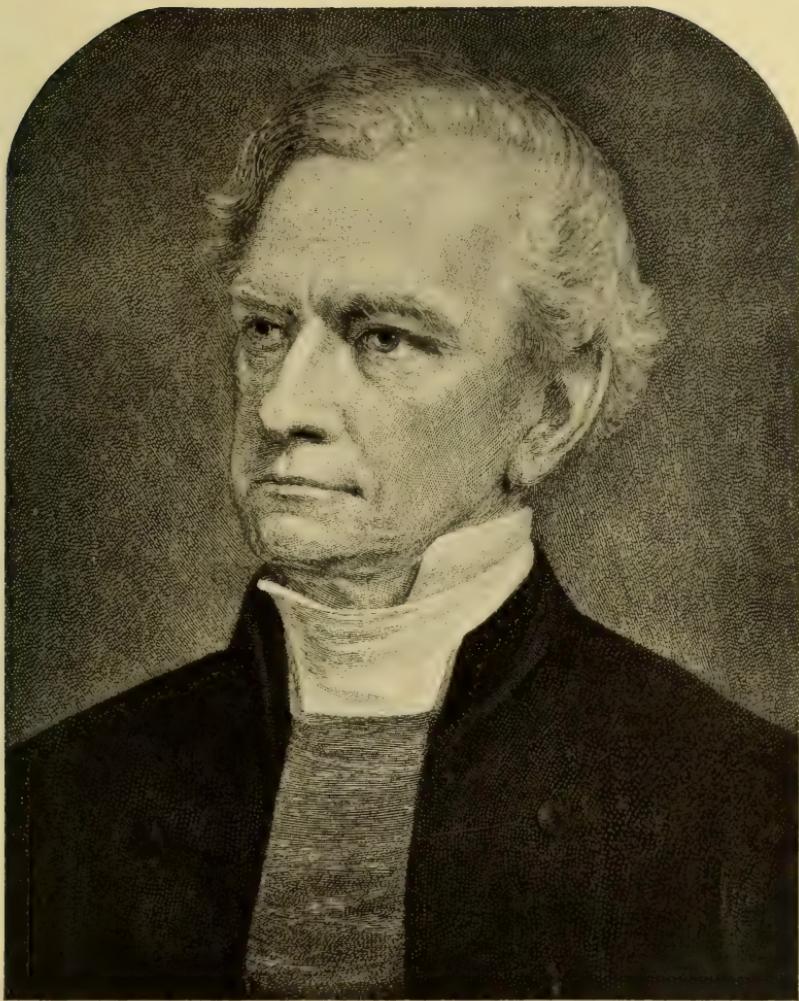
Frederick Philipse,
Clerk of the Vestry.

The certificate of consecration which hangs in the vestry of the church reads as follows:

IN THE NAME OF GOD, AMEN.

Whereas the Church-Wardens and Vestrymen of the Parish of Saint Philip's Church in the Highlands, Philipstown, in the County of Putnam, State of New York, have, by an Instrument this day presented to me, appropriated and devoted a house of public worship erected by them in the said Philipstown to the worship and service of Almighty God, the Father, the Son and the Holy Ghost according to the provisions of the Protestant Episcopal Church in the United States of America, in Ministry, Doctrines, Liturgy, Rites and Usages; and by a congregation in union with said Church, and in union with the Convention thereof in the Diocese of New York;

And Whereas the said Rector, Church-Wardens and Vestrymen have, by the same Instrument, requested me to take this said house of worship under my spiritual jurisdiction as Bishop of the Diocese of



Horatio Potter

BISHOP OF NEW YORK, 1854-1857

New York, and that of my successors in office, and consecrate it by the name of

SAINT PHILIP'S IN THE HIGHLANDS

and hereby separate it from all unhallowed, worldly and common uses, and solemnly dedicate it to the holy purposes above mentioned.

NOW THEREFORE, know all men by these Presents, that I, HORATIO POTTER, D.D., by Divine permission Bishop of the Diocese of New York, acting under the protection of ALMIGHTY GOD, have on this first day of May, being the FEAST OF S. PHILIP AND S. JAMES, in the year of our LORD one thousand eight hundred and sixty-two, taken the above mentioned house of worship under my spiritual jurisdiction as BISHOP aforesaid, and that of my successors in office; and in presence of divers of the Clergy, and a public congregation therein assembled, and according to the form prescribed by the Protestant Episcopal Church in the United States of America, have CONSECRATED the same by the name of SAINT PHILIP'S CHURCH IN THE HIGHLANDS.

AND I DO HEREBY pronounce and declare that the said SAINT PHILIP'S CHURCH IN THE HIGHLANDS is CONSECRATED accordingly, and thereby separated thenceforth from all unhallowed, worldly and common uses, and DEDICATED to the worship of ALMIGHTY GOD, the FATHER, the SON and the HOLY GHOST, for reading and preaching His Holy Word, for celebrating His Holy Sacraments, for offering to His Glorious Majesty the Sacrifices of Prayer, Praise and Thanksgiving, for blessing His people in His name and for the performance of all other Holy Offices, agreeably to the terms of the Covenant of Grace and Salvation in our LORD and SAVIOUR JESUS CHRIST, and accord-

ing to the provisions of the Protestant Episcopal Church in the United States of America, in its Ministry, Doctrines, Rites and Usages.

IN TESTIMONY WHEREOF, I have hereunto affixed my Seal and Signature in PHILIPSTOWN on the day and in the year above written, and in the eighth year of my consecration.

Horatio Potter,
Bishop of New York.

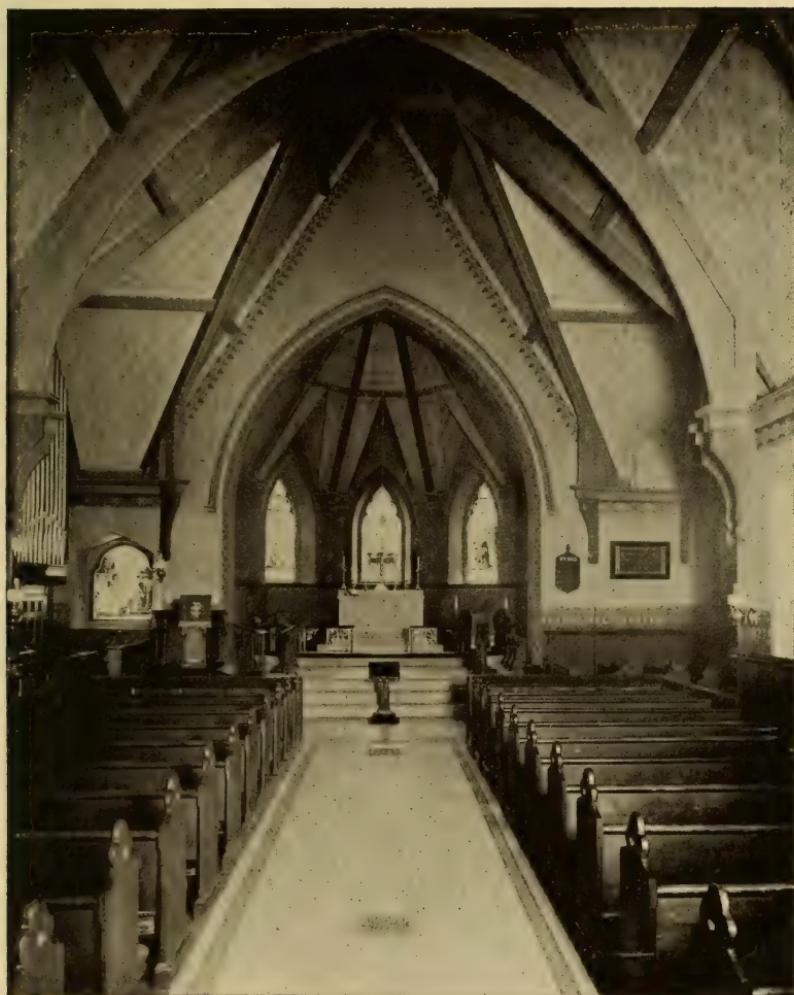
The frame building used as the former church was removed to Highland (now Manitou), and re-erected as the Chapel of St. James, the corner-stone being laid on the Feast of St. Philip and St. James, May 1st, 1863. In 1868 Mrs. Henry W. Belcher presented to the church a bell, which was duly hung in the tower. It bears the inscription:

Oh, ye Bells of the Lord,
Bless ye the Lord.
Praise Him and magnify Him for Ever.

The years from 1862 until the present have witnessed steady spiritual growth and material enrichment. With the new church the parish entered upon a new era. In 1864 much care and money were expended upon laying out the grounds of the church under the direction of S. M. Warburton Gouverneur, and two years later the school-house was finally removed from the church property.

The centenary of the church was celebrated in 1871. "On September 21st we celebrated the Centenary of our existence."¹ The sermon was preached by Mr. Hoffman and was published by the request of the Vestry.

¹ N. Y. Convention Journal, 1871.



INTERIOR OF ST. PHILIP'S CHURCH IN THE HIGHLANDS

In 1875 extensive repairs to the rectory were carried out at a cost of over \$8,000, of which the Rector, the Rev. A. Z. Gray, contributed one fourth.

Eight years later the late Mr. Hamilton Fish built the handsome and substantial stone wall around the church grounds as a thank offering for the preservation of his wife in a serious accident. The following year the church was re-decorated at a cost of \$1,200.

In 1895 the late John M. and Mrs. Toucey presented to the church a two-manual organ, which bears this inscription:

Erected to the Glory of God
and in filial devotion to the memory of
Harriet Toucey and Emeline Butler-Atwater.
The gift of John M. and Mary Butler Toucey.

At the same time they provided an Endowment of \$5,000 for its maintenance. Advantage was taken of the necessary alterations to lay a Mosaic floor in the nave and transepts, which was carried out under the direction of the late Mr. Samuel Sloan. In the year 1903 the sum of \$7,585 was raised by subscription as an addition to the Endowment fund of the parish.

For very many years the parish was without a suitable building for Sunday School and other parochial purposes. In 1890 a committee of the Vestry was appointed to consider the question of accommodation for the Sunday School, but the response was not deemed sufficient to justify further steps. Matters so remained until 1895, when a parish house was erected by the late Mrs. J. M. Toucey, and her son, Donald Toucey, as a memorial to her husband who was for several years a member of the Vestry and treasurer of the parish.

Home missionary work has always filled a large place in the history of the parish. As early as 1835 services were conducted in Cold Spring by the Rev. Charles Luck and continued by the Revs. Henry L. Storrs, Ebenezer Williams and Robert Shaw. They resulted in the building of St. Mary's in the Highlands, and the formation of an independent parish. The Rev. Charles Frederick Hoffman reports to the Diocesan Convention of 1860:

Mission services have been held since August at a settlement two or three miles south of this parish, and a Sunday School has been organized. Services are held there every Sunday by myself, between the two regular services held in the parish Church, and the children are catechised every Sunday. The room in which we worship was lent to us by the owner, and has been fitted up for a Chapel, with an appropriate altar, font, lectern platform, temporary vestry-room, and a Sunday School Library.¹

This interesting report marks the beginnings of the mission work carried on at Highlands (now Manitou) unbrokenly by the parish for nearly fifty years. When the old church was pulled down, the Vestry placed the materials at the disposal of the Rector, who rebuilt it at Manitou. The land was given by Mr. W. H. Denning of Fishkill. It was appropriately called St. James' Chapel. In 1868 a bell was hung in the tower, and in 1870 Mr. Hoffman chronicles the gift of a "massive altar, and a silver Chalice and Patten."² In inlaid wood there appears upon the center of the altar a pierced heart, and on

¹ New York Convention Journal, 1860.

² New York Convention Journal, 1870.

ST. JAMES' CHAPEL



the corners the nail-pierced hands and feet of the Saviour. The first Celebration of the Holy Communion at the chapel was on the Sunday after Easter, 1870.

The Rev. Albert Zabriskie Gray faithfully maintained and extended the missionary work of the parish. In addition to officiating at St. Philip's and St. James' Chapel, he carried on services at the Chemical Works on the border of Westchester County.

Mr. Gray then turned his attention to a spiritually destitute locality in the southeastern portion of the parish and established a Sunday School and held regular services in a small school-house. The people so readily responded to his efforts that the building of a Mission Chapel was projected. Land for this purpose was deeded by the late Erastus Mowatt, and in 1878 or 1879 the Chapel of St. John's in the Wilderness was erected. The cost was met by the contributions of sympathetic church people in the parish, aided by a few friends in New York. At the visitation of the Bishop in 1880 seven candidates from St. John's were presented for Confirmation.

In 1908 the construction of the New York City Aqueduct brought into an outlying part of the parish a large number of workmen, mainly Italians and negroes, for whose religious welfare no provision had been made. The Rector, the Rev. E. Clowes Chorley, held weekly services for the men in a saloon—the only available place. By the voluntary gifts of a few friends of the parish, St. Philip's Hall was erected. It was dedicated on October 9th, 1908, at a service conducted by the Rev. Frederick Van Kleeck, D.D., Archdeacon of Westchester, and is opened during the week as a club room for the men.

The latest addition to the property of the parish is a new rectory. With the lapse of time the frame building which was the home of the rectors for fifty-four years became unsuitable for the purpose. Knowing this, the widow and children of the late Samuel Sloan, for many years a Vestryman and Warden of the parish, expressed their desire to build a new rectory in memory of Mr. Sloan. At the service held on Christmas Day, 1910—Mr. Sloan's birthday—the Rector read the following letter written by Mrs. Sloan in her ninetieth year.

7 East 38th St., New York.

December 22, 1910.

My Dear Mr. Chorley:—

I and my children desire to do something for the church we have attended so long and have cherished with so much affection and have chosen as our resting place, and suggest building a new rectory on a new site in the church grounds. We all unite together, including my daughter Margaret's children and my son William's children, all feeling the most tender affection and interest in adding to the comfort of the neighborhood, and we do this as a memorial to the father and grandfather knowing his interest in its welfare. We hope it will be a gratification to our associates with whom we have lived so long. Hoping our dear Mr. Chorley may have the benefit with warm affection.

I speak for the family as mother and grandmother. I cheerfully approve all this subject to the approval of the Vestry of St. Philip's Church.

Yours very sincerely,

Margaret E. Sloan.

At a meeting of the Vestry, held in New York, December 30th, 1910, the following resolutions were passed:



THE SAMUEL SLOAN MEMORIAL RECTORY

1911

(From Architect's Drawing.)

The Rector having reported the receipt of a letter under the date of Dec. 22, 1910, from Mrs. Sloan, expressing the desire on the part of herself and family to build a rectory on a new site in the church grounds as a memorial to her late husband, the Hon. Samuel Sloan, be it resolved:

1st, that the Vestry, in meeting assembled, expresses its heartfelt thanks to Mrs. Sloan and family for her most generous offer, and gratefully accepts the gift as a memorial to one who, in his long association as Vestryman and Warden, gained the affection and esteem of all the members of the parish.

2nd, that a committee of the Vestry be appointed to confer with Mrs. Sloan's representatives as to the carrying out of the proposal.

(Signed) E. Clowes Chorley, rector.

Wm. M. Benjamin, Clerk.

Messrs. Charles de Rham, Stuyvesant Fish, Wm. M. Benjamin and the Rector were appointed on the committee.

The site selected was in front of the old building and at 8.30 a.m., on Wednesday, March 29th, 1911, the corner stone was laid by the Rector in the name of the Father, the Son and the Holy Ghost. By an undesigned but happy coincidence the completed building was handed over on the anniversary of Mr. Sloan's death, September 22nd.

On the porch of the house a bronze tablet has been fixed having this inscription:

In Memory of
SAMUEL SLOAN
Dec. xxv, MDCCCXVII—Sept. xxii, MCMVII
Erected By His Family
A.D. MCMXI

In the Rector's study there has been placed a chair and a desk made out of the beams of the old Glebe farm house, and on the terrace there stands a sun dial the stone of which comes from the Glebe and from the quarry which supplied the stone for the Cathedral of St. John the Divine, New York. It is thus inscribed:

GLEBE.	RECTORY.
1770.	1911.
John Doty Rector.	E. C. Chorley Rector.

MEMORIALS AND BENEFACTIONS.

The interior of the church is enriched by many beautiful memorials perpetuating the memory of those who loved and served the parish. The following is a list of such memorials and benefactions so far as they can now be ascertained:

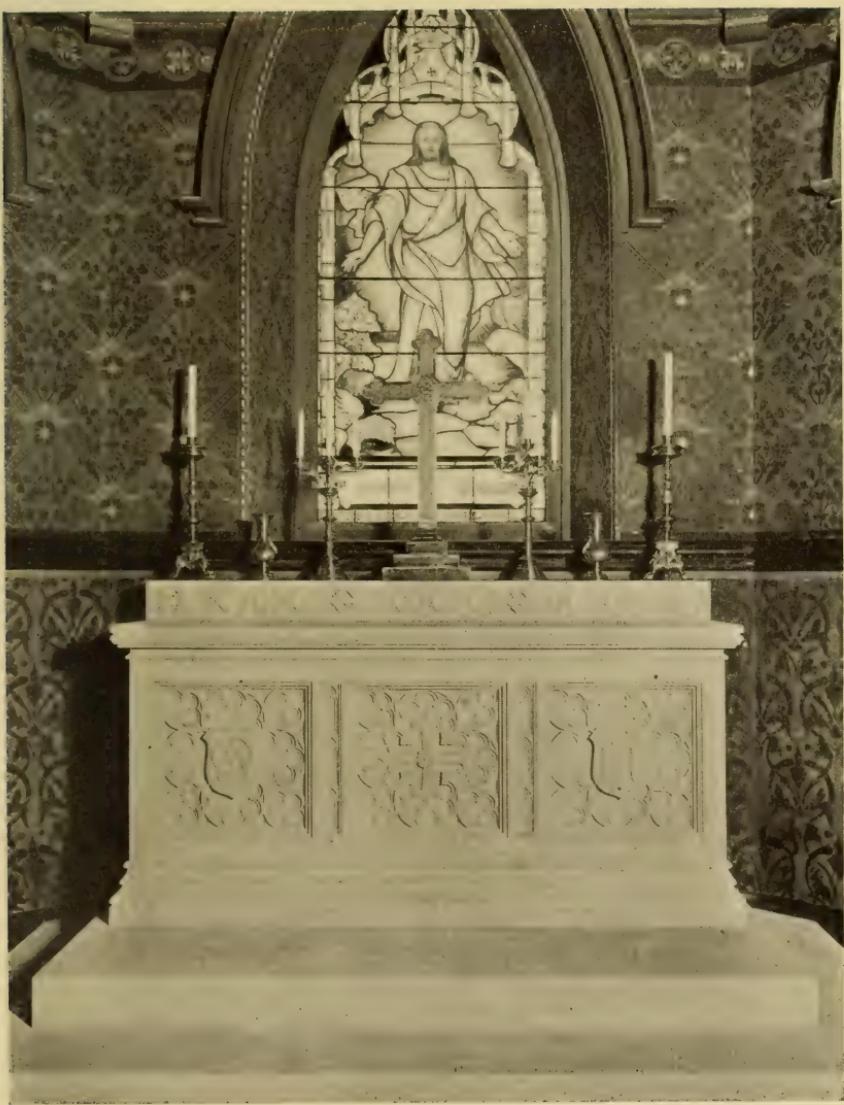
- 1770. One acre of land for church and grounds given by Colonel Beverly Robinson, to which was added about 1790 another acre of land by William Denning.
- 1772. Farm of two hundred acres to St. Peter's and St. Philip's; the gift of Colonel Beverly Robinson.
- 1840. Legacy of the late Mrs. Mary Allen—\$913.36.
- 1853. Three acres of land for rectory purposes by Henry W. Belcher.
- 1862. The font by Mrs. William Moore.
The sanctuary furniture presented by the Rev. Charles Frederick Hoffman and friends.

- 1868. The church bell by Mrs. Henry W. Belcher.
- 1873. Additional land for the churchyard by Frederick Philipse.
- 1877. The altar cross—"In Memoriam: Helen Arden."
- 1883. Legacy of \$500 by Mrs. Richard Upjohn. The income to be paid to the Rector for missionary work within the parish.
- 1883. Boundary wall of the churchyard by the Hon. Hamilton Fish, LL.D.
Three sets of altar and pulpit hangings by the Rev. Walter Thompson, S. T. D.
- 1892. Candelabra—"To the Glory of God and in memory of Emma Louise Garrison. Entered into Eternal Life, June 29th, 1891."
Lectern Bible—In Memoriam Eliza King Belcher.
- 1894. The white altar and pulpit hangings, altar rail and service books. "To the Glory of God and in dear memory of Hamilton and Julia Kean Fish by their children."
- 1895. The organ and endowment of \$5,000. "Erected to the Glory of God, and in filial devotion to the memory of Harriet Toucey and Eme-line Butler-Atwater." The gift of John M. and Mary Butler Toucey.
- 1898. Silver alms basin. "In Memory of Edward Pierrepont. Born 1859. Died 1885. Given by his mother."
- 1898. Silver alms plates. "In Memory of Julia Antoinette de Rham. Born 1820. Died 1894, and Henry Casimir de Rham. Born 1785. Died 1878."

1901. The parish house. "In Loving Memory of John M. Toucey this Parish House is given by his wife and son to S. Philip's Church in the Highlands. 1901."
1907. Additional land for the churchyard given by the Misses Philipse.
1909. Silver Communion service. "In Memory of Laura Frederica de Rham, 1899 and Laura de Rham, 1906." The gift of Mr. and Mrs. Charles de Rham.
1910. White stone altar. "To the Glory of God and Sacred to the memory of Virginia Read Sturges Osborn, 1830-1902." The gift of Mrs. H. Fairfield Osborn.
1910. Six Thousand dollars as an endowment for St. James' Chapel to be known as "The Charles de Rham Memorial Fund." The gift of Charles and Henry Casimir de Rham.
1910. Peal of bells given by William Massena, Hamilton Fish and Julian Arnold Benjamin. "In Loving Memory of their mother, Julia Kean Benjamin."
1911. Rectory—Memorial of the Hon. Samuel Sloan, the gift of his widow and children.

MONUMENTAL BRASSES.

In Memory of
Edwards Pierrepont, LL.D., D.C.L. Oxon.,
Attorney General of the United States.
Minister to the Court of S. James.
A Learned Jurist.
A Patriotic Citizen.
A Humble Follower of Christ.
His Life was Noble.
His Memory is Revered.
1813-1892.



VIRGINIA STURGES OSBORN MEMORIAL ALTAR

1910

In Memory of
Hamilton Fish, LL.D.

Governor: U. S. Senator: U. S. Secretary of State.

A Revered Citizen: An Eminent Statesman.

A Devout Christian.

He adorned every position to which he
was called.

For Thirty Years Warden and Vestryman
of This Parish.

Born in New York. Died at Garrison.

To the Glory + of God
And in Loving Memory of
Julia Kean Fish
1816 1887.

The Path of the Just Is as The Shining Light
Which Shineth More and More Unto The Perfect Day.
This Tablet is Erected by Parishioners of S. Philip's
Church in the Highlands to Commemorate the Life of
One Who Walked with God.

MEMORIAL WINDOWS.

The three memorial windows in the chancel are the
gift of the Misses Philipse

To the Memory of
The Gouverneur and Philipse Families
Adolphus Nathaniel Gouverneur
Samuel M. Warburton Gouverneur
Frederick Philipse
Margaret Philipse Moore
Mary Marston Gouverneur.

In the northern transept the two-light window is

To the Memory of
L. A. De Peyster.

and the window by the organ is

To the Memory of
Hamilton Fish Rogers

Born March 16th, 1879. Died April 21st, 1885.
and

Violet Mabel Rogers

Born March 7th 1883. Died January 31st, 1885.

In the west end of the church the window enshrines the memory of

Edwin and Emma,
Infant children of R. and E. Upjohn.

In the nave

Mary Perkins Thompson

Born March 16th, 1879,

Died April 21st, 1885.

Edith Northcote,
December 18th, 1887.

Elizabeth Stuyvesant d'Hauteville,

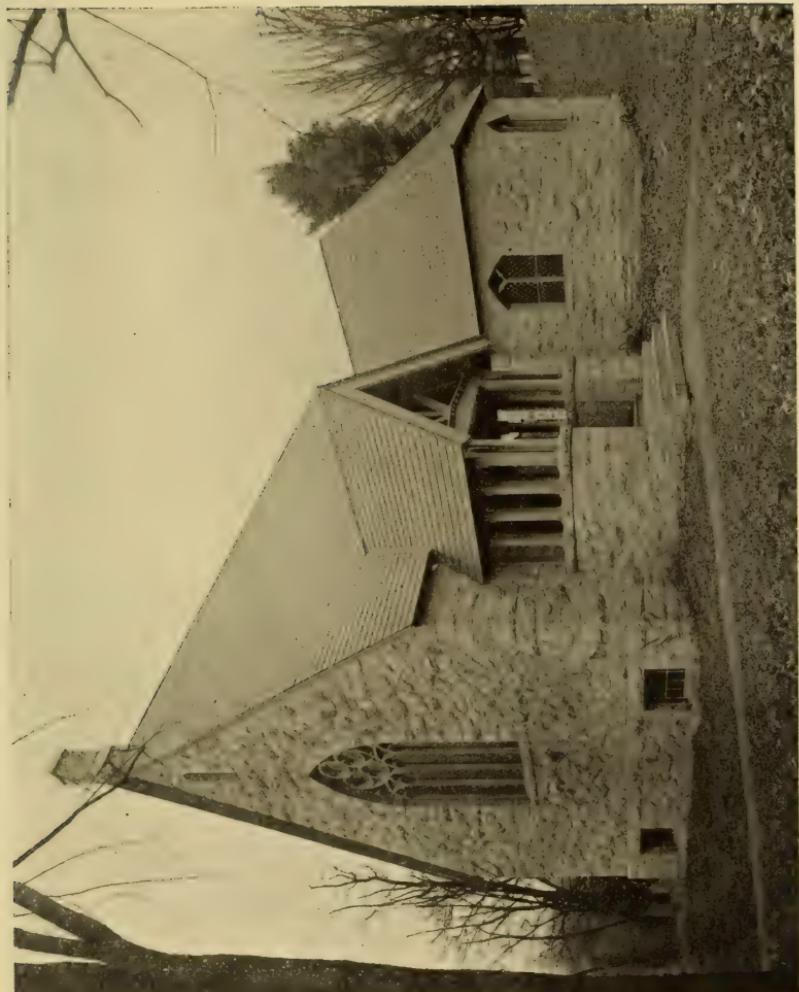
Born March 11th, 1839,

Died March 1st, 1864.

Virginia Sturges Osborn,
Aged 20. May 1875
and

Frederick Sturges Osborn
Aged 16. July 1875.

THE TOUCHEY MEMORIAL PARISH HOUSE



CHAPTER IX.

ST. PHILIP'S IN THE HIGHLANDS. THE RECTORS.

1840-1911.

DURING the later years of the united Parish it became impossible to secure adequate attendance at the meetings of the Vestry, and Mr. Frederick Philipse notes that "S. Philip's Church was supported chiefly by the voluntary contributions and attention of a few of the Vestry from Philipstown, near the Church, without official meetings."

From 1836 till 1840 a separate clergyman ministered at St. Philip's, the first being the Rev. F. Peake, who came in June, 1836. Mr. Peake formed a congregation at Cold Spring, but after two months' service he was recalled by the Bishop of Missouri. His remuneration, paid by Mr. Samuel Gouverneur, was one hundred dollars.

Rev. Henry Lemuel Storrs, M. A., was engaged on October 1st, 1836, in the same informal manner, until April 1st, 1837, at a stipend of \$500 per annum, and was re-engaged on the latter date. During his ministry St. Philip's was consecrated by Bishop Onderdonk, and Mr. Storrs was ordained Priest at the same service.

Mr. Storrs was the eldest son of the Hon. Henry Randolph Storrs, a distinguished member of the New York Bar and of the Legislature. He was born on July

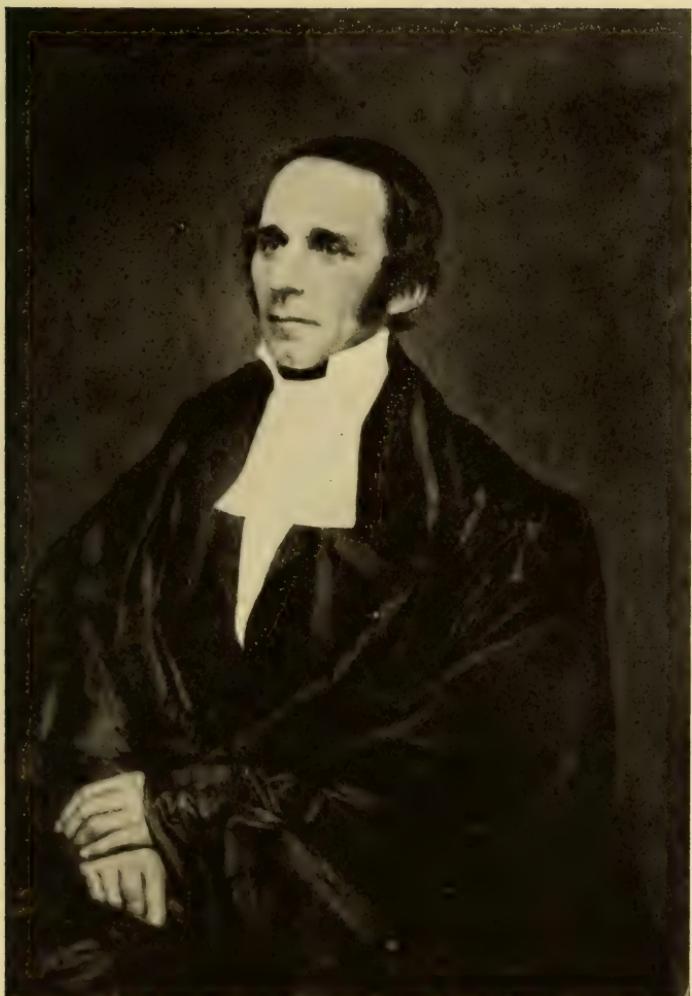
1st, 1811, at Whites Town, in the County of Oneida, and attended Hamilton and Union Colleges, graduating from the latter. During a residence in Utica, he came under the influence of the Rev. Dr. Henry Anthon, and under his direction, became a communicant of the Church, and a candidate for the ministry. On the completion of his course at the General Theological Seminary, he was admitted to Holy Orders, and his first charge was St. Philip's. Here he married Elizabeth, eldest daughter of Leonard Kip of New York; she was confirmed in St. Philip's Church in 1837.

After serving Garrison for about two years he officiated for a little while at Yonkers, and then accepted the rectorship of St. Stephen's, New Hartford. Three years later he became Rector of St. John's Church, Yonkers, and there remained for eleven years.

The Protestant Churchman said of Mr. Storrs' work at St. John's, "the strength of the parish was doubled; the communicants had largely increased in number; jarring opinions and feelings were harmonized through the discreet and faithful assiduity of the rector; in his vineyard, he realized all that a servant of God could have a right to seek for himself, of pastoral peace and pleasantness."

He died on Sunday, May 16th, 1852, and is buried in the parochial cemetery at Yonkers. A tablet to his memory is on the walls of St. John's Church.

The Rev. Edward C. Bull of Massachusetts was called "for S. Philips and S. Mary's, Cold Spring" on June 1st, 1838, and remained for one year. In 1841 he officiated at Brookfield, Connecticut, and from 1847 to 1859 he was Rector of Christ Church, Rye. During



Henry Atoms.

RECTOR, 1837

his rectorship of the latter parish the old wooden church built in 1788 was replaced by a stone building which was consecrated on March 15th, 1855, by Bishop Wainwright.

E. Edw^r. Bull

Mr. Bull was succeeded by the Rev. Ebenezer Williams, who was ordained Priest in St. Philip's Church by Bishop Onderdonk, and had served as missionary at Hoosick Falls, and as chaplain at Sing Sing Prison before coming into the Highlands. When the parish was incorporated he was, on July 21st, 1840, called as "officiating clergyman" for one year at a salary of \$375 per annum, the Vestry expressly stipulating that it would not be responsible for any further sum on account of his services at Cold Spring.

In 1843 Mr. Williams was elected first Rector of the Parish in accordance with the following Minute:

Resolved—That we Harry Garrison, Senior Warden, John Garrison, Richd D. Arden, Peter Bross, George Haight, Thos. B. Arden, Vestrymen, do appoint the Rev. Ebenezer Williams to the Rectorship of the Parish of S. Philips.

He was "duly introduced into the Church of S. Philips by Harry Garrison Esq. Senior Warden, and the key of the said Church placed in his possession." Compensation was fixed at \$375 per annum, payable quarterly, "until the officers of the Church may order otherwise." It was intimated that when a parsonage was provided, "a corresponding deduction would be made from the

salary of the Minister of the parish." Mr. Williams lived at Brook Cottage and to eke out the scanty stipend his wife kept a select school. This rectorship was marked by the only serious dissension that has ever arisen in the history of the parish. Bishop Onderdonk acted as peacemaker, and on June 30th, 1843, Mr. Williams resigned.

Whilst rector of St. Philip's Mr. Williams suffered the loss of his wife and she is buried in the churchyard. After leaving Garrison he volunteered for missionary service in the Far West. At that time the West and the greater part of the South were divided into two immense missionary districts, and Bishop Jackson Kemper had charge of the former. His territory included the states of Wisconsin, Indiana and Missouri, and also the lands out of which were subsequently erected Minnesota, Iowa, Nebraska and Kansas.¹ Mr. Williams was appointed to Racine, Wisconsin. There was no church building, and the people were too poor to build one. The rector was sent to England to gather funds. After building the church he was transferred to Mineral Point, where he erected another church. His last parish was Montford, where he labored until 1870, when he retired from the active ministry. The closing years of his life were spent in the home of his son at Ogden, Iowa, where he died on December 10th, 1878, in the seventy-seventh year of his age. He was buried in the Glenwood Cemetery.

In August of 1843 "the Rev. Robert Shaw, having officiated in the Church on Sunday, the 13th instant, at the invitation of the Wardens and Vestry, it was resolved that the Clerk of the Vestry tender a call to Mr. Shaw

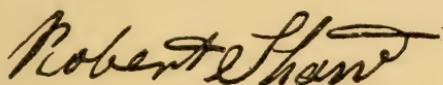
¹ History of the Diocese of Minnesota by the Rev. Dr. Tanner, p. 1.



George Williams

RECTOR, 1839-1843

to the said Church until the first of May next with a salary at the rate of \$300 per annum.”¹ Mr. Shaw “concluded to accept” the call. For several years he had been a Presbyterian minister, and in 1832 was ordained Priest by Bishop Onderdonk in St. Mark’s Church, Hunt’s Hollow. In 1846, “in view of the low state of the funds of this Church” the Vestry regretted their inability “to increase the salary beyond the amount of \$250 dollars per annum,” and at the same time they requested “that he report to them the present condition of the Sunday School.”

A handwritten signature in cursive script, appearing to read "Robert Shaw".

The arrangement by which the Minister divided his time between Garrison and Cold Spring was conducive to a rivalry, which was accentuated in 1846 by Mr. Shaw’s removal of his residence to the latter place. The Vestry thereupon requested him “to furnish his weekly selection of Psalms and Hymns, for each succeeding Sunday’s service, to the Clerk of this Church—if possible on the previous Sunday—or else, by the Thursday evening preceding through the Cold Spring Post Office.” In 1847 a curt resolution that “the attention of the Rev. Robert Shaw be called to his parochial duties” was only lost by a small majority, but the Standing Committee was empowered “to confer with Mr. Shaw as they may

¹ The other part of the stipend was provided by St. Mary’s, Cold Spring.

think proper in regard to the general interests of the Church in the parish." Mr. Shaw's reply was as follows:

Dear Sir,

In reply to the resolution of the Vestry of St. Philips in the Highlands—which you delivered to me on the 26th inst, I have only to say, that I am not aware of any neglect of the parochial duties of the parish. You, as well as other members of the Vestry, are aware, I presume, that a clergyman has various duties to perform, and that he may justly be supposed to know how these are to be proportioned. When your Vestry can offer such remuneration as will justify an increased expenditure on my part in the discharge of the duties of the parish I am ready to do it.

My endeavours to secure the attendance of children at Sunday School have been ineffectual, therefore, that the Vestry may know how such instruction is valued, and that I am ready to perform my duty that appertains to my office, I will catechise the children of the parish openly in the Church, according to the directions of the same.

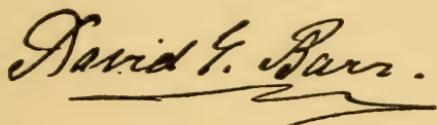
Respectfully yours,

F. Philips Esq,
April 29th, 1848.

RT. SHAW.

In 1850 the parish found itself in serious financial difficulties. The purchaser of the glebe farm refused to pay the interest on the mortgage, and considerable arrears of salary were due Mr. Shaw. The Vestry therefore deemed it "to be their painful duty to close the church until this present difficulty be adjusted." This terminated Mr. Shaw's association with St. Philip's, but he continued for several years to minister at Cold Spring, and eventually removed to Canada, where he died.

The church was closed for two years, and in 1852 the Rev. David E. Barr was called as "officiating minister at \$400 per annum," terminable by three months' notice on either side. The name of David Eglington Barr first appears in the records of the Diocese of New York in the year 1851, when he became Rector of Grace Church, South Oyster Bay (now Massapequa), Long Island, from which parish he came to the Highlands. His brief ministry at St. Philip's was not free from difficulties, and on August 16th, 1853, he entered upon his duties as missionary at Butternuts, Otsego County.

A handwritten signature in cursive script, underlined, reading "David E. Barr".

When Mr. Barr left the parish the Vestry appealed to Bishop Wainwright to provide a clergyman, and in 1854 the Rev. Edward M. Pecke was "called to the charge of the Church and Parish as its officiating minister for the period of six months," and in June of that year was formally chosen Rector. His yearly salary was fixed at \$500. Mr. Peck was the first occupant of the rectory.

On August 3rd, 1857, the following letter was addressed to the Wardens and Vestry:

Gentlemen,

The salary paid to the Rector by this parish being utterly inadequate to the support of myself and family, I am compelled to resign the charge of it, to enter upon another field of labor where I have the promise of support.

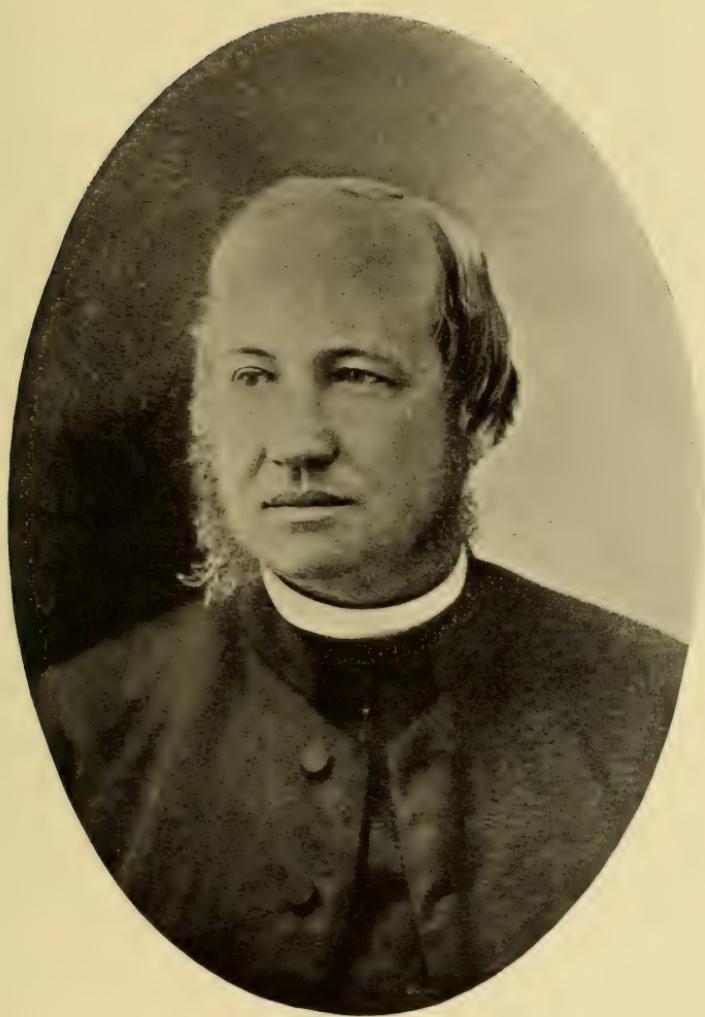
You will therefore please accept my resignation as Rector to take effect one month from the date of this communication.

Very truly yours,
E. M. PECKE.

Edward Mills Pecke, M. A., was received as a candidate for Holy Orders in the Diocese of New York on July 11th, 1850. He graduated from the General Theological Seminary three years later, and after his ordination acted as secretary to the Provisional Bishop of New York.¹ St. Philip's was his first pastoral charge. In September, 1857, he removed to the Diocese of New Jersey, where he became assistant minister of St. Paul's and missionary at St. Mark's, Newark. He also served as principal of the parochial school. Mr. Pecke was a gifted musician and an acknowledged authority on ritual. Long before the days when choral services were commenced in the American Church he published a volume entitled, *The Psalter Noted*, by the Rev. Thomas Helmore, M. A., carefully compared and made to agree with the Psalter of the Standard Prayer Book of the Church in the United States of America, by the Rev. Edward M. Pecke, M. A.² He labored in many fields. In 1861 he was transferred to the diocese of Massachusetts and became rector of St. Stephen's, Pittsfield. Some of his subsequent parishes were St. Mark's, Mauch Chunk, Pennsylvania (1861); Christ Church, Riverdale, New York (1866); St. Peter's, Cheshire, Connecticut (1868); and St. Luke's, Richfield Springs (1873). During his

1 Bishop Wainwright.

2 Recent Recollections of the Anglo-American Church in the United States by an English Layman. Vol. I, p. 130 ff.



E. H. Pecke.

RECTOR, 1854-1857

ministry in the diocese of Albany he served as Arch-deacon of the Susquehanna. The closing years of his life were spent as an inmate of the "Priory Farm," Verbank, Dutchess County, where he died on the 15th of February, 1898, in the seventieth year of his age.

In September, 1857, a call was accepted by the Rev. Joel Clap, D. D., who was affectionately known in the parish as "Daddy Clap." He was instituted into the rectorship on July 14th, 1858, by Bishop Horatio Potter. Dr. Clap resigned on January 2nd, 1860, to become Chaplain of the Church Charity Foundation, Brooklyn.

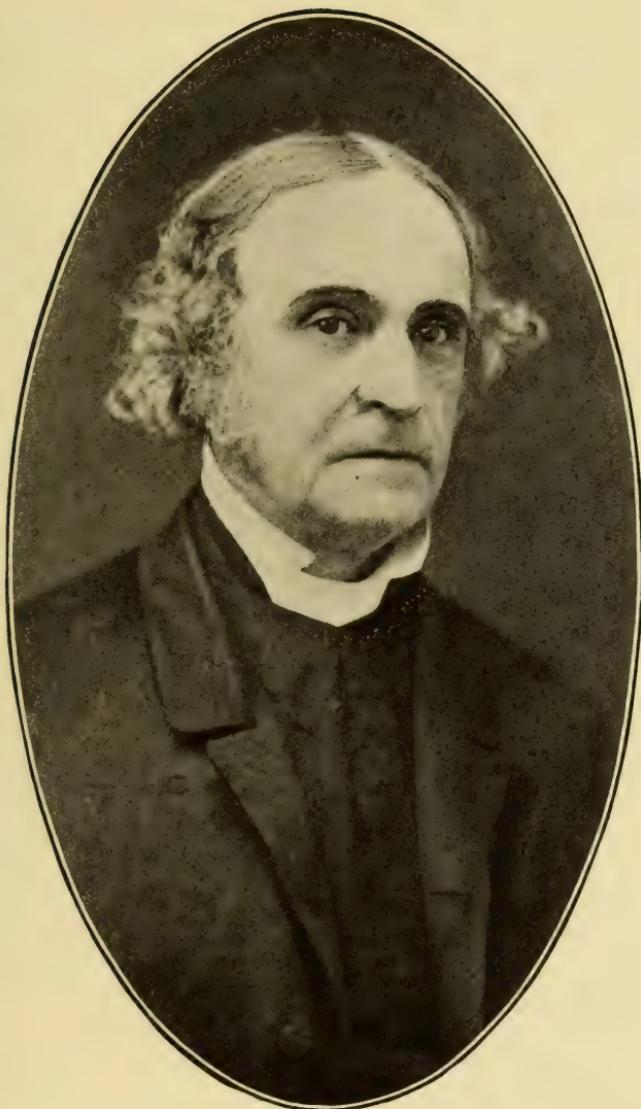
Dr. Clap was a very remarkable man. He was a great missionary, and his name is writ large on the annals of the Church in Vermont. Although he did not come to Garrison until 1857 his birth carries us back to the time when Vermont was covered with virgin forests. In 1789 the town of Montgomery, Vermont, received its charter, and thither in 1793 came from Massachusetts Captain Joshua Clap, a soldier of the Revolution. There, on the 14th of September, Joel was born. He was brought up amid all the hardships of pioneer life.¹ In the fall of 1809, at the age of seventeen, he entered the University of Vermont, but the sudden death of his father, the following year, cut short his college career. He turned to the study of law in the office of the Hon. Stephen Royce, ex-Chief Justice and Governor of the State, and was admitted to the Bar at St. Albans in 1815. Entering into practice at Sheldon he engaged as a lay reader in the neighborhood, and finally decided to enter the ministry.

¹ These particulars are taken from a paper on The Life of the Rev. Joel Clap, D. D., read before the Vermont Historical Society at Burlington on January 23d, 1862, by the Rev. Dr. Hicks.

He was ordered Deacon by Alexander Viets Griswold, Bishop of the Eastern Diocese,¹ at Greenfield, Massachusetts, on October 2nd, 1818, and was advanced to the priesthood by the same Bishop on the 17th of September, 1819, at Windsor, Vermont.² He began his ministerial work in his native town and for more than forty years labored incessantly in the State. On October 17th, 1819, he was instituted by Bishop Griswold into the rectorship of Trinity Church, Shelburne. To this parish he added the care and oversight of the distant missionary stations extending over one hundred miles. In 1827 he took charge of the parishes of Bethel and Woodstock, where he remained until 1832, when he became Rector of Trinity Church, Gardiner, Maine. At the end of six years he returned to his former parish of Woodstock, and in 1846 became rector of Immanuel Church, Bellows Falls, Vermont, from which parish, after twelve years' devoted service, he was called to the rectorship of St. Philip's in the Highlands. He was then sixty-four years of age, worn with unwearyed missionary labors, and he not unnaturally shrank from the task of building the new church. The comparative ease of the Chaplaincy of the Church Charity Foundation, Brooklyn, offered him the needed relief, and he resigned the rectorship at the close of 1859. The infirmities of age drove him back to Vermont, and in response to the most urgent request of his old friends he took the oversight of the churches in Berkshire and Montgomery. His scholarly attainments were recognized by the conferring of the M. A. degree by Middle-

1 The Eastern Diocese embraced Massachusetts, Maine, Vermont, New Hampshire and Rhode Island.

2 Documentary History of the Diocese of Vermont, p. 173.



Joel Lelant

RECTOR, 1857-1859

bury College in 1820, and the degree of S. T. D. by the University of Norwich in 1845. Dr. Clap was a leader in the councils of the diocese of Vermont and the Church at large. From 1820 to 1832 he was Secretary of the diocese; for seven years President of the Standing Committee; and for nine years Secretary of the Board of Land Agents of the Venerable Society for the Propagation of the Gospel, which held title to lands in the State. He represented the diocese of Vermont in the General Conventions of 1829, 1841, 1844, 1847, 1850 and 1853, and was a delegate from the diocese of Maine in 1832 and 1838. In the year 1830 he was present at the sailing from Boston of the first foreign missionaries ever sent out by the American Church, and Alonzo Potter records that at a little service held in a boarding house the night before they sailed, "Some Collects and appropriate prayers were offered by our brother Clap of Vermont."¹ Dr. Clap was twice married. His first wife was Abigail, daughter of Josiah Peckham of Sheldon, Vermont. She died at Woodstock. His second wife was a daughter of Isaac Hubbard of Claremont, New Hampshire.

The Rev. Charles Frederick Hoffman entered upon his duties as Rector of the parish in May, 1860, and was formally instituted on June 5th. He was the son of Samuel Verplanck Hoffman, and was born in White Street, New York City, in 1830. Graduating from Trinity College in 1851, he entered the General Theological Seminary, but before his term of study expired he was ordered Deacon by Bishop George Washington Doane, and spent the first three years of his ministerial life at Boonton, New

¹ Perry, History of the American Episcopal Church, Vol. II, p. 244.

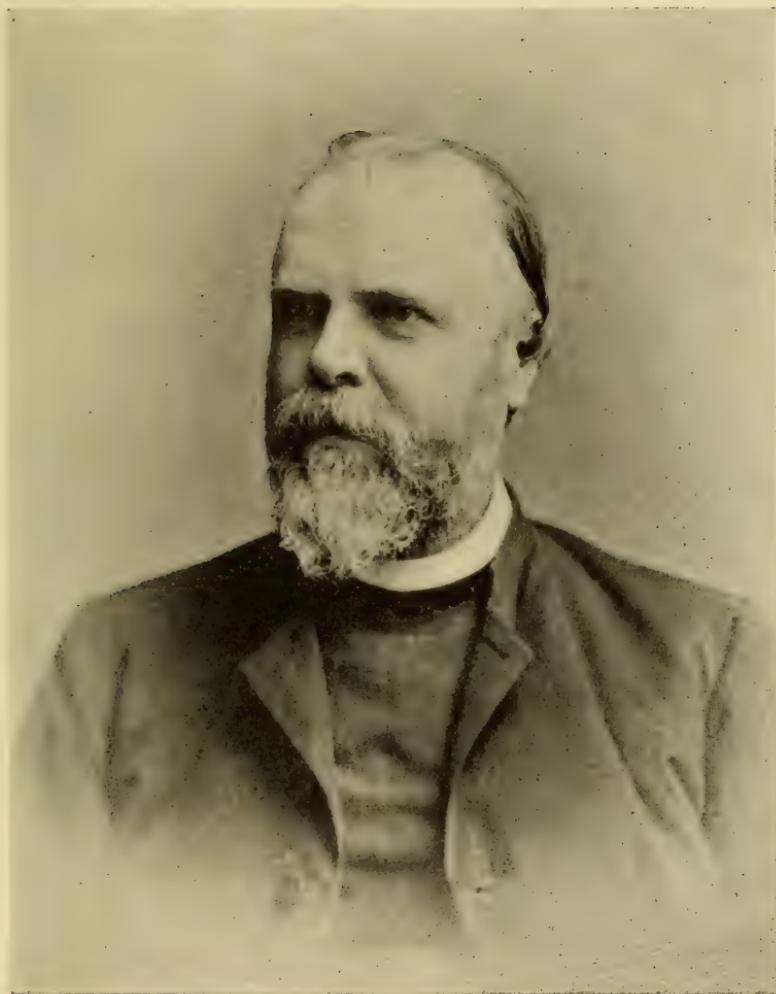
Jersey. He then became assistant to Bishop Doane in the parochial work of St. Mary's, Burlington, whence he came to Garrison.

During Mr. Hoffman's long rectorship the present noble stone church was erected, as was also the Chapel of St. James at Manitou. Nor was his parochial work confined to these centres. He had the true missionary spirit. To a flock widely scattered on the hills and in the valleys he was a faithful shepherd. In his day St. Philip's was the only place of worship in the neighborhood of the river, and Mr. Hoffman was pastor to the entire community. Not content with ministering to those who attended the parish church, he held cottage services in the outlying districts.

He resigned on August 18th, 1873, and removed to New York. In reluctantly accepting Mr. Hoffman's resignation the Vestry adopted the following Minute:

In accepting the resignation of the Rev. Charles Frederick Hoffman of the rectorship which he has held for upwards of thirteen years, the Vestry of St. Philip's in the Highlands desire to record their warm appreciation of the earnest devotion to his Christian duties which has marked his long service in this Parish, to bear witness to his zeal, and his successful efforts in securing the erection of the beautiful edifice which will remain a monument to his labors, to his taste, and to his generous contributions to the appropriate adornment of the church; to his faithful ministrations among the sick and needy, to his watchful care of the young, to the amiable character, and the genial and pleasant intercourse which have endeared him as a neighbour and a friend.

Resolved, that in separating his connection with the parish the Reverend Mr. Hoffman carries with him



Chas Treach Hoffman

RECTOR, 1860-1873

the cordial and sincere affection and regard of this Vestry, and that wherever his lot shall be cast, the prayers and best wishes of St. Philip's in the Highlands will attend him.

In 1874 Mr. Hoffman became Rector of the parish of All Angels, and at his own cost built a beautiful church. His large inherited wealth he dispensed with great liberality, his gifts to St. Stephen's College alone amounting to \$250,000. During his years of active service he made notable contributions to the devotional literature of the Church. He was the author of *Words for the Faithful*; *The Strait Gate, A Manual for Churchmen*; and the compiler of *All the Week Through*, a book of family devotion. He died at Jekyl Island on March 4th, 1897.

On October 17th, 1873, the Rev. Albert Zabriskie Gray accepted a call to the rectorship, and served the parish with great fidelity and devotion for nine years. Mr. Gray was a strong Churchman, and a man of such beauty of spirit and loftiness of life that he won the respect of the entire community. He, too, had much of the missionary spirit, and he built the Chapel of St. John's in the Wilderness.

On his resignation in 1882 the following letter was addressed to him by the Vestry of the parish:

St. Philip's in the Highlands,
Garrison, Nov. 8th, 1882.

Reverend and Dear Sir,

In discharge of the duty entrusted to the undersigned as a Committee of the Vestry of St. Philip's Church in the Highlands, we beg to express to you the feeling of the Vestry and congregation on the prospect of your early departure from our parish.

The Vestry of St. Philip's accept your resignation with a profound appreciation of the seriousness of the severance of the relation of Pastor and flock which has existed between us for the past nine years. Those years have been marked with much kind intercourse and with many acts of charity, benevolence and pastoral care, the recollection of which will be cherished among those to whom you have ministered. The poor of our parish, and of the neighbourhood outside our own Communion, will not forget the charities or the ministrations received at your hands.

We assure you that in the new field of duty upon which you are about to enter, you carry with you the best wishes of the Vestry and of the congregation of St. Philip's for your health and happiness in the distant home to which you are going, and for your success in the important branch of duty which you are about to assume.

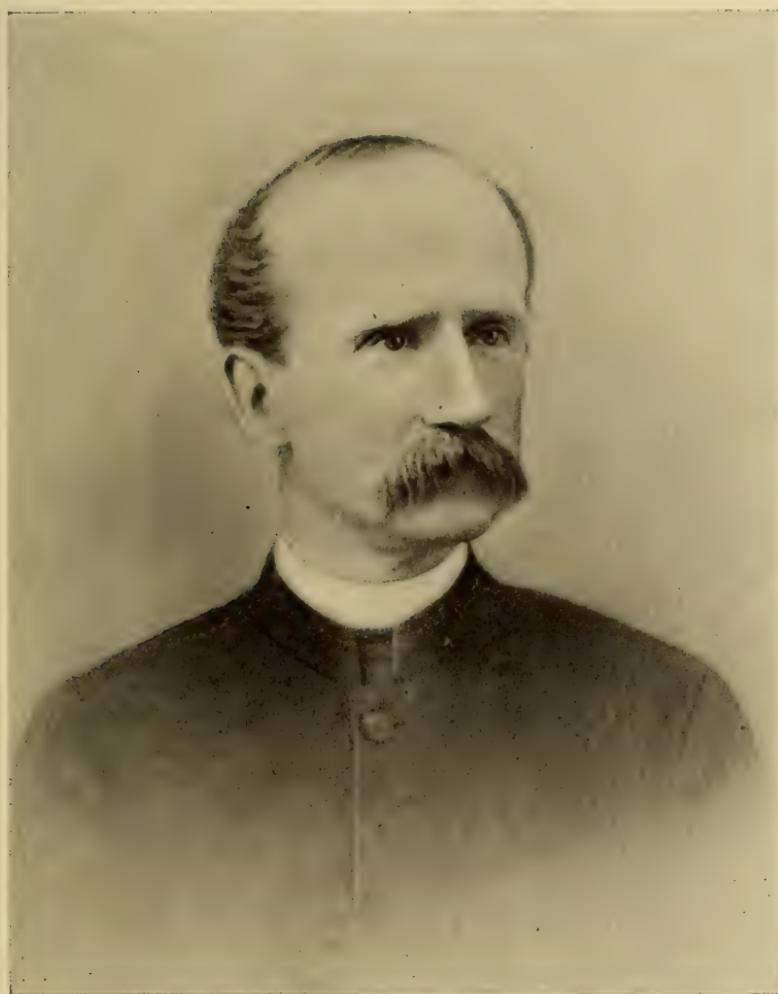
It is our earnest prayer that God's blessing may be with you and yours, now and hereafter.

Reverend and Dear Sir,

We are very sincerely and truly yours,

(Signed) HAMILTON FISH,
 WILLIAM MOORE,
 SAM SLOAN,
 THOS. B. ARDEN.

Albert Zabriskie Gray was born on March 2nd, 1840. He graduated from the University of the City of New York in 1860, and from the General Theological Seminary four years later. His ordination to the Ministry by Bishop Horatio Potter was hastened to enable him to serve as Chaplain during the Civil War, to the Fourth Massachusetts Cavalry, commanded by Colonel Rand. "He took the field with his regiment, and shared the glories,



THE REV. ALBERT ZABRISKIE GRAY, D.D.
RECTOR, 1873-1882

perils, hardships and privations of the magnificent Cavalry Corps of the Army of the Potomac in 1864-5, commanded by that illustrious soldier, Lieutenant-General Sheridan. He was captured by the enemy in one of the many battles in which he participated, and was a prisoner of war when General Lee surrendered at Appomattox Court House in 1865. During his service in the Army he became especially endeared to his command, and was a devoted, faithful soldier, in the hospital and around the camp fire, in the ranks of those who fought without guns."**

On the declaration of peace Mr. Gray became Rector of Bloomfield, New Jersey, where he remained for two years. By reason of ill health he traveled extensively in Europe and the Orient, and on his return, became Rector of St. Philip's in the Highlands. In 1882 he succeeded Dr. de Koven as Warden of Racine College, Wisconsin, where he served until a short time before his death.

Mr. Gray had marked literary ability, and was a poet of no mean order. Among his published works are *The Land and The Life, or Sketches and Studies in Palestine* (1876); *Mexico As It Is* (1878); *Words of the Cross* (1880); *Jesus Only, and other Sacred Songs* (1882). In 1876 he received from Columbia College the degree of Doctor in Divinity. Mr. Gray died in Chicago on the 16th of February, 1889, at the early age of forty-nine years, and of him may be quoted his own verse:

* Memorial Minute of the Illinois Commandery of the Military Order of the Loyal Legion of the United States, 1889.

Oh, happy they whose faith and love
Through grave and gate of death endure!
Thrice happy they, who from its sleep
Rise to the vision of the pure.

On the 27th of April, 1883, the Rev. Walter Thompson, rector of Grace Church, Waterford, in the diocese of Albany, accepted a call to the rectorship of the parish. He is a graduate of Amherst College, and in 1888 received the degree of Doctor of Sacred Theology from Hobart College. Ordained by Bishop William Crosswell Doane in 1876, he served as rector of Cambridge, New York, and Waterford before coming to Garrison. To Dr. Thompson belongs the honor of the longest rectorship of the parish, and on his resignation on March 1st, 1898, the following minute was placed upon the Vestry records:

Whereas the Vestry of St. Philip's in the Highlands has received the resignation of the Rev. Walter Thompson, D. D., as rector of the Parish after a service of fifteen years, during all of which time the most cordial relations have existed between the Rector and the congregation.

Resolved: That the Vestry accept with profound regret Dr. Thompson's resignation, and extend to him the warmest expressions of esteem and affection.

The Rev. Carroll Perry, B. D., was elected Rector of the parish in 1898. Mr. Perry is a graduate of Williams College and of the Yale Divinity School, from which he graduated in 1894. He was ordered Deacon in 1896 and ordained Priest in 1898 by Bishop H. C. Potter. Previous to coming to Garrison he was on the staff of Grace Church, New York. After nine



THE REV. WALTER THOMPSON, M.A., D.D.
RECTOR, 1883-1898

years' service Mr. Perry resigned to accept the rectorship of St. Peter's parish, Jamaica Plain, Massachusetts. In 1911 he became rector of St. Paul's, Brookline.

He was succeeded on January 16th, 1908, by the Rev. Edward Clowes Chorley, B. D., Curate of Bethesda Church, Saratoga Springs, and who was formerly Curate of Christ Church, Yonkers, St. George's, Newburgh, and Rector of Emanuel Church, Great River, Long Island.

Whilst the parish has never had a resident Curate, its extensive missionary work necessitated clerical assistance to care for the Chapels of St. James and St. John. During the rectorship of Dr. Gray he was assisted from time to time by the Rev. Dr. John Henry Hobart, and later the Rev. George Seabury of Fishkill rendered invaluable service at St. John's Chapel.

For many years St. James' Chapel was under the pastoral care of the Rev. Richard Beverley Arden, son of Colonel Thomas B. Arden. He died on the 21st of March, 1910, at Elizabeth, New Jersey. The following beautiful "appreciation" fitly summarizes his life and work:

A few days ago was buried in the beautiful churchyard of St. Philip's, at Garrison-on-Hudson, all that was mortal of Richard Beverley Arden.

It seems fitting to one who was long associated with him, both as rector and friend, to place this tribute of affection upon his grave. For he served the worthiest till the end.

In his young manhood he assisted the Rev. Charles Frederick Hoffman in his ministerial duties, and later gave valued service to the Rev. Albert Zabriskie Gray, during the nine years of his incumbency of St. Philip's. When Dr. Gray resigned his charge to assume the war-

denship of Racine College, Beverley Arden went with him to his Western home, and served faithfully in the Grammar School of Racine College during the term of Dr. Gray's administration.

On his return to his Highland home he was ordained to the diaconate by Bishop Henry C. Potter, and for many years, as assistant to the Rev. Walter Thompson, D. D., was in charge of the mission chapel of St. James in the Highlands. Only those who have had personal experience of country mission work can appreciate all the self-denial and self-effacement consequent upon this service to the Church. In summer heat and winter storm, year after year, without intermission, Beverley Arden ministered with conscientious fidelity to those committed to his charge. And when ill health came to him, and he was forced by failing strength to relinquish his charge, there were those who felt he had earned his place within "the aristocracy of grace."

It is with full realization of this fact that I would write this brief memorial as the representative of the many who in past years received his kindly ministrations and who would wish to give fitting tribute to his worth. There are not many, so limited as to health and strength, who bring their all, and place themselves and all they are, and have, in loving homage at the Master's feet. We read of her, whose praise is in the Gospel, who gave more than they all, because she gave all the living that she had. So Beverley Arden, both in youth and age, gave himself in utter consecration to the service of the Church he so earnestly loved. He rests in peace among the Highland hills, surrounded by the 'sleeping places' of those of his own generation to whom he ministered in holy things. Of him it can be said in all truth and sincerity that he was faith-

ful unto death, and by his faithfulness earned the crown of life. So by his example he preached the Word of Life, and by the consecration of his life he brought many to righteousness.

There are those, not a few, who rejoice that his final sleep is to be among those to whom he ministered so faithfully in the temple of God, and to be remembered by them as one who "being dead yet speaketh."¹

¹ Rev. Walter Thompson, D. D., *The Churchman*, April 23d, 1910.

RECTORS AND “PRIESTS IN CHARGE” OF
ST. PHILIP’S IN THE HIGHLANDS
FROM 1834 TO 1910.

1835.	†Rev. Charles Luck.
1836.	†Rev. Mr. Peake.
1836–7.	†Rev. Henry Lemuel Storrs, M. A.
1838–9.	†Rev. Edward C. Bull.
1839–43.	Rev. Ebenezer Williams.
1843–50.	Rev. Robert Shaw.
1852–3.	†Rev. David E. Barr.
1854–7.	Rev. Edward M. Pecke, M. A.
1857–9.	Rev. Joel Clap, D.D.
1860–73.	Rev. Charles Frederick Hoffman, M.A., D.D.
1873–1882.	Rev. Albert Zabriskie Gray, D. D.
1883–1898.	Rev. Walter Thompson, M. A., S.T. D.
1898–1907.	Rev. Carroll Perry, B. D.
1908.	Rev. Edward Clowes Chorley, B.D.

In addition to these, the Rev. Edward Wallace Neil ministered for a short time about 1882, and at St. James' Chapel there served

Rev. James Upjohn,
Rev. R. Beverley Arden,

and at St. John's Chapel,

Rev. George Seabury.

† Priest in Charge.



Caroët Perry

RECTOR, 1898-1907

INSTITUTION OF RECTORS.

The following Rectors were formally instituted to their office, and the keys of St. Philip's in the Highlands placed in their hands:

1843. The Rev. Ebenezer Williams, by Harry Garrison, "Esq.", senior Warden.
- July 14th, 1858. The Rev. Joel Clap, D.D., by Bishop Horatio Potter.
- June 5th, 1860. The Rev. Charles Frederick Hoffman, M.A., by the Rev. Alfred B. Beach, D.D., Rector of St. Peter's, New York, acting for Bishop Horatio Potter.
- March 8th, 1908. The Rev. Edward Clowes Chorley, B.D., by Bishop Henry Codman Potter, the keys of the Church being presented by the Hon. Hamilton Fish.

ORDINATIONS.

The following ordinations have taken place in the Church of St. Philip's in the Highlands:

- | | |
|-----------------------|--|
| May 9th, 1833. | Rev. James Sunderland, to the Priesthood, by Bishop Onderdonk. |
| July 27th, 1837. | The Rev. Henry Lemuel Storrs, M.A., to the Priesthood, by Bishop Onderdonk. |
| September 13th, 1839. | The Rev. Ebenezer Williams, to the Priesthood, by Bishop Benjamin T. Onderdonk. |
| St. Matthew's Day, | Hamilton Cady, to the Diaconate, by Bishop Henry Codman Potter. |
| September 21st, 1890. | |
| June 24th, 1894. | The Rev. Elbert Floyd-Jones, M.A., to the Priesthood, by Bishop Henry Codman Potter. |

CHAPTER X.

THE PARISH OF ST. PHILIP'S IN THE HIGHLANDS. WARDENS AND VESTRYMEN.

1840-1911.

ST. Philip's Parish has been singularly fortunate in the laymen called to administer its temporal concerns. Many of the Wardens and Vestrymen were men of mark; men who held positions of honor and responsibility, and they brought their large experience to serve the interests of the parish in which they lived.

The following is a tabulated list of the deceased Wardens and Vestrymen, with their years of service:

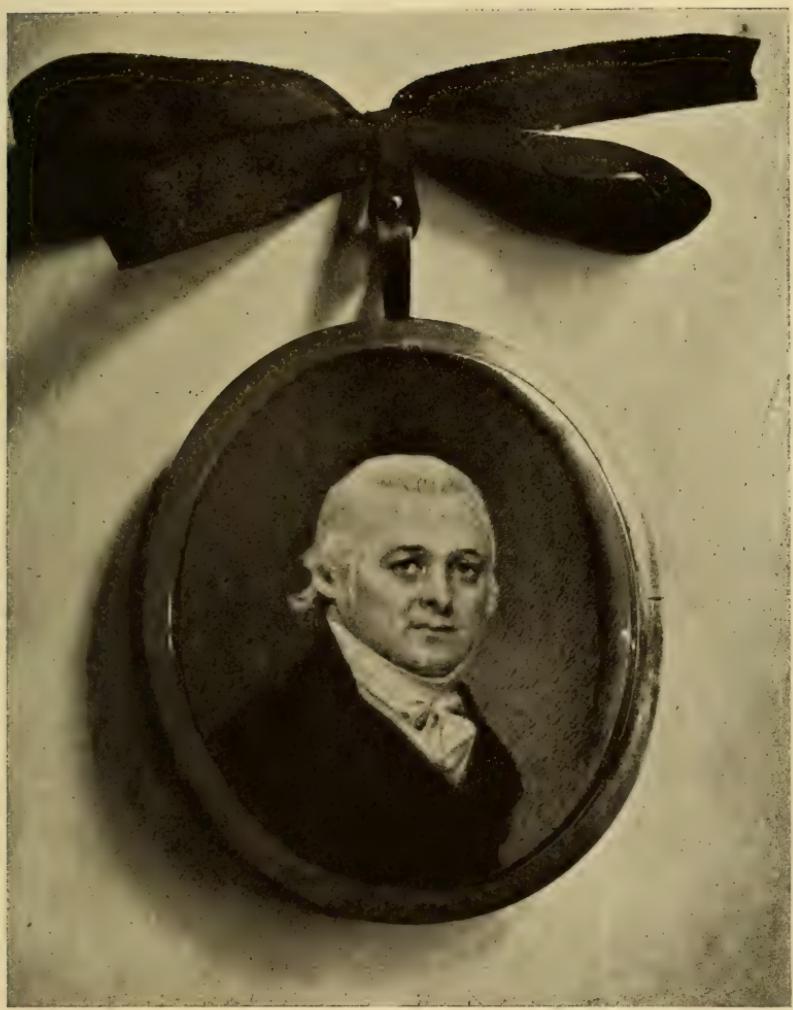
CHURCHWARDENS.

Samuel Gouverneur	1840-47.
Harry Garrison	1808-45.
John Garrison	1848-63.
Frederick Philipse	1848-74.
Henry W. Belcher	1864-76.
William Moore	1875-85.
Hamilton Fish, LL. D.	1877-93.
Thomas B. Arden	1885-95.
Samuel Sloan	1896-1907.
Charles de Rham	1894-1909.

VESTRYMEN.

Daniel Haight	1795-9; 1808-16; 1820-42. Warden in 1800.
Frederick Philipse	1829-48. Warden 1848.

John Garrison	1826-47.	Warden 1848.
Henry C. de Rham	1836-47;	1864-74.
Richard D. Arden	1840-57.	
Cornelius Nelson	1802, 1811-29;	1836-41.
Justus Nelson, 2nd	1840-41.	
Joshua Nelson	1840.	
Cornelius Nelson, Jr.	1841-2.	
Cyrus Gay	1841-2.	
George Haight	1842-44.	
Peter Bross	1842-44.	
Thomas B. Arden	1843-9; 1853-7.	Warden 1885.
S. M. Warburton Gouverneur	1844-52;	1864-76.
James Henry Garrison	1846-47.	
Christopher Haight	1847.	
Henry Mead	1847-54.	
Adolphe N. Gouverneur	1852-54.	
Henry W. Belcher	1852-92.	Warden 1864.
John Hopper	1852-53.	
James Garrison	1852-53.	
Richard Upjohn	1852-78.	
George F. Garrison	1857-61;	1865-66.
William Moore	1857-85.	Warden 1875.
Hamilton Fish	1862-93.	Warden 1877.
William D. Garrison	1863-64;	1868-69.
David Maguire	1863-64.	
George Miller	1863-64.	
Nathaniel F. Moore, LL. D.	1865-73.	
George E. Moore	1865-67.	
General Jas. F. Hall	1867-77.	
Charles de Rham	1874-94.	Warden 1894.
Samuel Sloan	1875-96.	Warden 1896.
William S. Livingston	1875-91.	
William H. Osborn	1877-78.	
Francis A. Livingston	1880-85.	
John M. Toucey	1890-96.	
John H. Iselin	1890-93.	



SAMUEL GOUVERNEUR
CHURCH WARDEN, 1840-1847

The present Wardens and Vestrymen, with the date of their elections, are:

CHURCH WARDENS.

Hamilton Fish 1907. Elected Vestryman 1874.
Charles de Rham 1909. Elected Vestryman 1895.

VESTRYMEN.

Thomas H. Austin	1869.
William Church Osborn	1886.
Colonel William E. Rogers	1895.
Dr. Timothy M. Cheesman	1896.
Samuel Sloan	1898.
William M. Benjamin	1907.
Henry Fairfield Osborn, D. Sc., LL. D.	1909.
Stuyvesant Fish	1910.
Charles C. Haight	1910. ¹

The following have served the parish as Clerk to the Vestry, and Treasurer:

CLERK TO THE VESTRY.

Frederick Philipse	1836-73.
Henry W. Belcher	1873-77; 1878-92.
James F. Hall	1877-78.
John H. Iselin	1892-94.
Hamilton Fish	1894-95.
Charles de Rham, Jr.	1895-1909.
William M. Benjamin	1909.

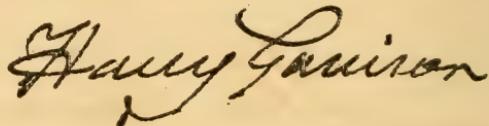
¹ Mr. Frederick Gore King retired from the Vestry in 1910, owing to removal from the parish, after seventeen years' valued service.

TREASURER.

Frederick Philipse	1836-73.
Henry W. Belcher	1873-92.
John M. Toucey	1892-98.
William E. Rogers	1898.

SAMUEL GOUVERNEUR'S (1840-7) name appears as senior Warden at the first election of a Vestry for the parish in 1840. It was a fitting tribute to one who had for many years served the Church in the Highlands with unstinted devotion. For eight years previous to the separation of the two churches Mr. Gouverneur had been a member of the Vestry, and his election as the first Warden of the new parish was not only a recognition of personal worth, but also of the great obligation of St. Philip's Church to the Philipse family. Mr. Gouverneur was born in 1771, and married Mary, only daughter of Captain Frederick Philips. Their children were, Frederick (who took the name of Philipse), Adolphus Nathaniel, Samuel Mangan Warburton, Margaret and Mary Marston. It is noteworthy that all three sons were members of the Vestry. Mr. Gouverneur died January 29th, 1847, in the seventy-sixth year of his age.

With the advent of HARRY GARRISON (1808-45) to the Vestry there began a family connection with that honorable position which extended over a period of



seventy-three years. He was descended from Gerret Gerretsen, who came over on the "Gilded Beaver" from



John Ganson

CHURCH WARDEN, 1848-1863

Holland in 1660 and lived on Staten Island. The character of the man is well set forth in the following certificate:

We Burgomasters, Schepens and Councillors of the City of Waggenin declare: by these presents, that there appeared before us, Hendrick Glessin and Jordiz Sparers, citizens of this city, at the request of Gerret Gerretsen and Anna Herrmanne, his wife. They have testified and certified, as they do by these presents, that they have good knowledge of the above named Gerret Gerretsen and Anna Herrmanne, his wife, as to their life and conversation, and that they have always been considered and esteemed as pious and honest people, and that no complaint of any evil or disorderly conduct has ever reached their ears; on the contrary, they have always led quiet, pious and honest lives, as it becomes pious and honest persons. They especially testify that they govern their family well, and bring up their children in the fear of God, and in all modesty and respectability. As the above named persons have resolved to remove and proceed to New Netherlands in order to find greater convenience, they give this attestation, grounded on their knowledge of them, having known them intimately, and having been in continual intercourse with them many years, living in the same neighbourhood.

In testimony of the truth, we, the Burgomasters of the city have caused the secret seal of the city to be imprinted on this paper.

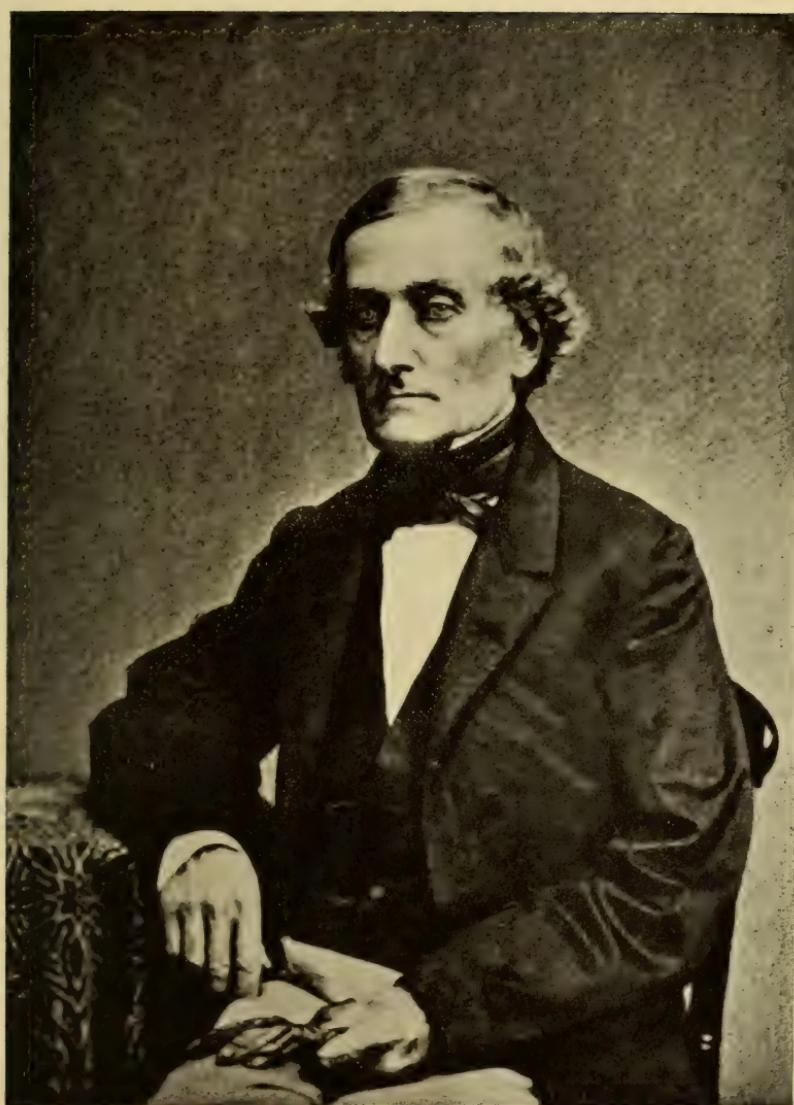
Done at Wegennin 27th November, 1660.¹

Harry Garrison was the first member of the family to settle on the Hudson, and he bought land here about 1785. He was a farmer, and for some years lived in Pleasant

¹ Pelletreau's History of Putnam County, p. 617.

Valley. He threw himself heartily into the work of the parish to which the ties of marriage bound him very closely, becoming a leader in the social and religious life of the community, and was the first County Judge of Putnam. The journal of the Rev. Silas Constant records many services "at the house of Esq. Garrison." In 1785 he married Jane, daughter of Joshua Nelson, a member of the first Vestry in 1770, and grand-daughter of Jacob Mandeville, in whose house the first services of the Church were held. For forty-six years he served on the Vestry. First elected in 1795; re-elected in 1800 and from 1808 until his death in 1845 he was one of the Wardens. He is buried in St. Philip's churchyard.

He was succeeded as Warden by his only surviving son, JOHN GARRISON (1848-63), who throughout the county was known as "Judge," and who filled almost every public office in the gift of the people. He was Judge of Putnam County, Sheriff, Surrogate, twice a member of the Legislature and for forty consecutive years a Justice of the Peace. Born in 1795, he married Martha, daughter of John Dominick of New York. In 1829 he established the ferry to West Point, and eighteen years later the name of the landing was changed to "Garrison's." Though a strong Democrat John Garrison rallied to the support of the Union threatened by the Civil War. Presiding at a county mass meeting held at Carmel on September 7th, 1861, he said, "I have voted the Democratic ticket for forty years, and last fall I voted for John C. Breckenridge, but I thank God that I lost my vote, and am proud to stand here with my fellow citizens of all parties, to ground our party weapons, and



John Philips

VESTRYMAN, 1829-1848
CHURCH WARDEN, 1848-1874

join in battling for the welfare of our common country."¹ Judge Garrison was a member of the Vestry for thirty-seven years; from 1826 until 1848 as a Vestryman, and from 1848 until 1863 as Warden. He died November 3rd, 1867. In all five members of the Garrison family served on the Vestry. Harry was elected in 1795; John in 1826; James in 1852; George F. in 1857; and William D. in 1863.

It would be difficult to exaggerate the debt which the parish owes to the Philipse family, the Lords of the Manor. They gave liberally of land, money and personal service. In the annals of the Vestry the name of **FREDERICK PHILIPSE (1848-74)** stands out prominently for nearly half a century. The son of Samuel Gouverneur, he assumed the name of "Philipse" by an act of the Legislature in 1830, and married on July 3rd, 1856, Catherine Wadsworth Post of Huntington, Long Island. In the year 1829 he became a member of the Vestry, and served continuously until 1848, when he became Warden, which office he filled until his death in 1874. By profession a lawyer, his somewhat frail health precluded him from active practice, and he divided his interest between the parish and the care of the family estate. For thirty-seven years he filled the offices of Clerk and Treasurer to the Vestry. During all those years he kept the records with the most painstaking care, retaining a copy of every important letter he wrote. His accounts are models of lucidity. To him we owe the preservation of the original minutes of the Vestry, and without his care and forethought the annals

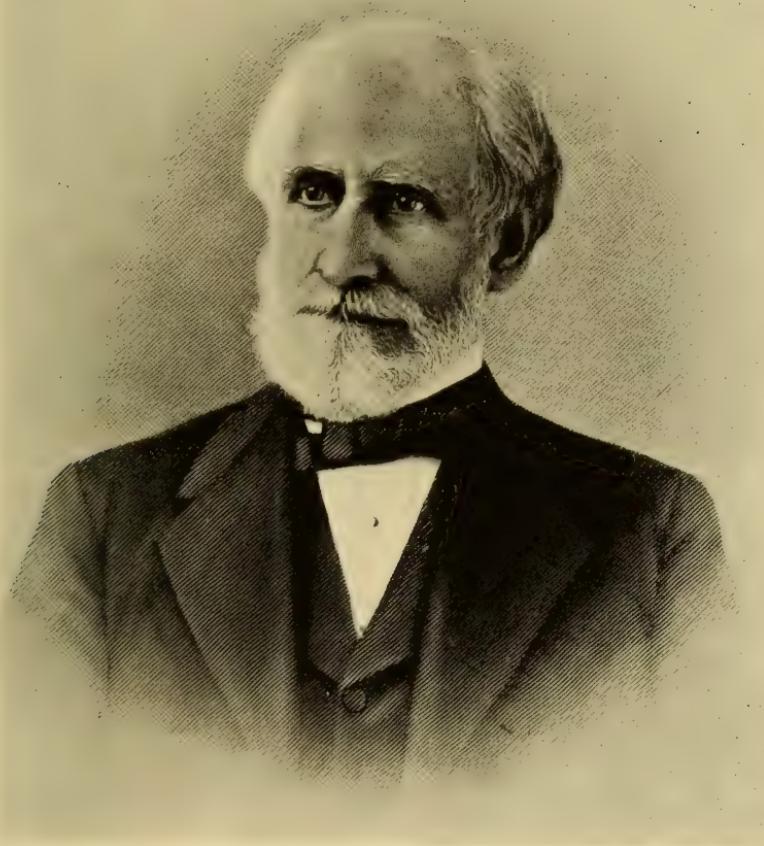
¹ Pelletreau's History of Putnam County, p. 204.

of the parish could never have been transcribed. He was a country gentleman of the highest type, knowing personally every tenant, deeply interested in their welfare and their steadfast friend and helper in time of need.

Mr. Philipse died at his Highland home on Monday, October 26th, 1874, in the seventy-first year of his age, and was buried in the family vault in Trinity churchyard, New York. In the words of his former rector he was "a communicant of many years; a thoughtful and conscientious man, a laborious officer for many years in his parish, a loyal citizen, a considerate friend."¹ The Vestry spoke of him as "identified by personal and family ties, reaching into the last century, with the worthiest history and interests of this region, and long a principal pillar in its venerable Church—himself a gentleman of the old school—a man of simple, strong, straightforward character; we cannot but feel in our bereavement that we are mourning a friend indeed, and one whose place in the ranks of Christian service it will not be easy to fill. His liberal benefactions to this parish will form for him a fitting monument as lasting as our Highland hills, amid which he only cared to live and die."

HENRY W. BELCHER (1864-76) entered the Vestry in 1852 and served exactly forty years. From 1864 to 1876 he was one of the Wardens. The son of Dr. Elisha R. Belcher, he was born at Portchester, July 8th, 1820. His early life was spent in New York City. By his marriage in 1843 to Martha A., daughter of John Garrison, he became connected with the parish, and eventually purchased the old homestead of Harry Garrison. For

¹ Rev. C. F. Hoffman in *The Churchman*.



Hew Belcher

VESTRYMAN, 1852-1864
CHURCH WARDEN, 1864-1876

several years he was on the Vestry of the Church of the Epiphany, New York. As recorded elsewhere, Mr. Belcher was the donor of the land on which the Rectory was built. He died on October 25th, 1892, aged seventy-two years, and the Vestry voiced their sorrow in these words:

Loving the Highland hills as few loved them, and caring only here to live, he built his home and with his house, sought to upbuild the house of God. As Warden, Vestryman, Clerk and Treasurer, he gave willing and efficient service to the Church and the community. In the days when the parish was weak and struggling for a mere existence, he gave the land on which the Rectory is built, and a portion of the land enclosing our beautiful churchyard. Resting from his labors, he sleeps near the church of his love, and in the consecrated ground he gave for the resting place of the children of the Church.

WILLIAM MOORE (1875-85) became a member of the Vestry in 1857, and served until his death in 1885, the last ten years as Warden. He came of one of the oldest families in America, being descended from Thomas de Moore, who went to England with William of Normandy in 1066,¹ and fought in the battle of Hastings. His American ancestor was the Rev. John Moore, the first Independent minister of Newtown, and who died in 1657. Mr. Moore was the son of Dr. William Moore and Jane Fish, his wife, and a nephew of Benjamin Moore, second Bishop of the diocese of New York. He was born in 1798, and was associated in business with his colleague on the Vestry, Henry Casimir de Rham. He was a man

¹ Riker's *Annals of Newtown*, p. 327.

of singular charm of disposition and a devoted Churchman. He died on the 9th of July, 1885, in the eighty-eighth year of his age, and to his memory his colleagues on the Vestry paid this beautiful tribute:

Sweet and lovely in his nature, and in his intercourse, but stern and inflexible in his principle, Mr. Moore's was a life which a Christian may wish to have lived, and to which a Christian may point for an example. For many years a member, a vestryman, and a warden of this parish, his presence was constant, and his zealous devotion at the services of the Church inspired zeal and devotion in others.

HAMILTON FISH, LL.D. (1877-93), came to reside in the parish just as steps were being taken to build the new church. Entering the Vestry in 1862, for fourteen years as vestryman, and sixteen years as warden, he placed his large knowledge of affairs freely at the disposal of the Church.

The Fish family traces its origin to Saxon times, and first settled in this country at Lynn, Massachusetts, removing in 1637 to Sandwich, on Cape Cod. Jonathan Fish was one of the founders of Newtown, Long Island, in 1659. Hamilton was the third child of Colonel Nicholas Fish and Elizabeth Stuyvesant, his wife, and was born in New York on August 3rd, 1808. A graduate of Columbia in the class of 1827, he was admitted to the Bar in 1830. As befitting a descendant of Peter Stuyvesant, Mr. Fish was greatly interested in the problems of government, and in 1842 elected a member of the House of Representatives of the United States. Six years later he was elected to the high office of Governor of the State of New York after having served for one year as Lieutenant



William Moore

VESTRYMAN, 1857-1875
CHURCH WARDEN, 1875-1885

Governor, and in 1851 he was chosen United States Senator. With the election of General Ulysses S. Grant to the Presidency in 1869, Mr. Fish was appointed Secretary of State, an office he held for eight years with signal advantage to the country. He carried to a successful issue the delicate negotiations on the Alabama Claims with Great Britain, and as a member of Joint High Commission negotiated the Treaty of Washington in 1871. While at the head of the Department of State, to his skillful handling of affairs a war with Spain was averted, and largely due to his influence was the veto of the Inflation Act by General Grant, which resulted in the passage of the Resumption Act for specie payments throughout the United States.

"Few men," writes the then assistant secretary of state, "were better fitted for this place by training, by experience, and by qualities of mind and character than Hamilton Fish. . . . His father had served in the continental army, and was the intimate friend and executor of Alexander Hamilton Graduating at Columbia College with the highest honors, he identified himself from early manhood with every effort for its prosperity and growth. He was respected and beloved in his native city. . . . In his dealings with others he was just, patient and even tempered; a good listener; modest and retiring; kindly and sympathetic; and carried his own measures by convincing others of their justice."¹

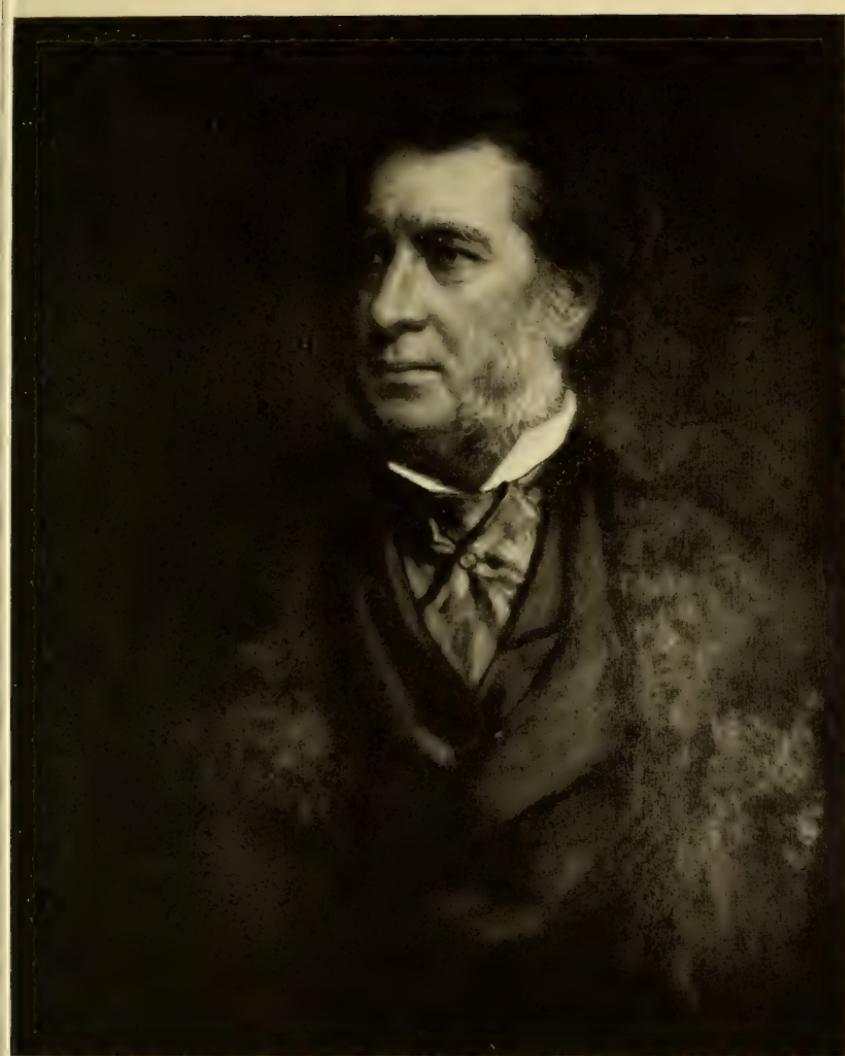
Although immersed in affairs of State, Mr. Fish found time to promote the interests of the parish in manifold directions. To his generosity was due the construction of

¹ J. C. Bancroft Davis: *Mr. Fish and the Alabama Claims*, p. 16-17.

the stonewall enclosing the churchyard, and he was one of the members of the building committee of the new church. After his death there was found in his own handwriting extensive and valuable memoranda outlining the history of the parish. He died on Thursday, September 7th, 1893, at the age of eighty-five years, and was interred in the churchyard, the officiating clergymen being the late Bishop H. C. Potter, Dr. Morgan Dix and the Rev. Dr. Walter Thompson, Rector of the parish. Preaching on All Saints' Day the Rector said:

Men will tell you that Hamilton Fish was the result, in his political and social relations, of favoring circumstances, and that what men call good birth and easy fortune were the elements out of which his successful career was wrought. The materialism of life would reduce everything to a question of fortune and of blood. But you and I who knew the man can contradict with most emphatic speech such a travesty upon the facts of the case. Hamilton Fish became the eminent and foremost man he was because all through life he was governed by principle alone.

As a statesman (I purposely avoid the word politician) he ever sought to be governed by right, truth, justice, magnanimity. True, he lived and did his work for God and State, before the days when politics became a business, and men gained influence and preferment, not by worth, but from their usefulness to what is now vulgarly denominated the machine. He never sought office; the highest political gifts in the power of the people of this, the Empire State of the Republic, to confer, were literally forced upon him. He never went about cap in hand asking for place in the councils of the nation, and the people of his State forced upon him the Senatorship in the day when the



Hamilton G. Jr

VESTRYMAN, 1862-1876
CHURCH WARDEN, 1876-1893

word conveyed a meaning lost to the wire-pulling and venal party men of our generation.

In the most troubulous times of readjustment at the close of our Civil War (with problems of stupendous magnitude before the country; with domestic complications, and foreign controversies), he was called from a well-earned seclusion and rest amid these Highland Hills to act as the adviser of the greatest soldier of the age. And he went from the quiet worship of his God in this little church to preside as Secretary of State over the destinies of the nation. There was no gift in the power of the nation to bestow, save one, which was not his, and in them all, as Congressman, Governor, Senator, Secretary of State, he was actuated by one only rule, God's Rule of Truth. And when he died, and we laid him at rest here in this quiet Highland churchyard, the newspaper press of the entire nation, from the Atlantic to the Pacific, without respect of party affiliation, paid fitting tribute to his worth.

And why? He was a Statesman, not a mere party man. With him questions were national questions and fraught with national concern. And so the other day (when national problems have been turned into mere questions of party aggrandizement) men turned aside from their selfish self-seeking and with uncovered head paid their tribute to this son of the "elder time," who served his God with true worship, and his country with all the devotion of his life and heart.

The history of our times has yet to be written. You and I perhaps will not live to read the written page, but on it our children will be pointed to the life of Hamilton Fish as an incentive to high endeavor and true living; as the life of one who had all the world had to give, not because he sought it, for he never did,

but because men saw in him the living embodiment of that patriotism which alone in perilous times can save the State.

The same principles that moulded the Statesman controlled the Churchman. He was not a man of narrow sympathies, nor could he in any sense be called a party man. He was too loyal a son of the Church for party affiliations. He loved the Church with all the intensity of his nature and all the loyalty of his heart. The liturgical service, the reverent rites, the Sacramental system, the Episcopal government, all claimed his reverence, and to all he gave his devoted homage. To him the Church, in her Sacraments, represented the extension of the Incarnation of Jesus Christ. His was too deep and serious a nature to be carried away by party enthusiasm and temporary excitement in the ecclesiastical world. And so, when in the diocese, or in the Church at large, a representative man was needed, men always turned to him. His was a wise conservatism tempered by knowledge and experience of men and movements.

The oldest living member of the Diocesan Convention in continuous service; a member for many years from the Diocese of New York to the General Convention of the Church; a member of the Committee on the Revision of the Book of Common Prayer, he brought into every committee room and to each deliberative body a wise judgment and wide knowledge upon matters of ecclesiastical import. Men trusted him and were guided by him, not simply because he was conservative in his views, but because they realized that his conservatism was not the result of intellectual stagnation but of profound knowledge and reading of the fundamentals of the faith. And although a decided and consistent Churchman, he included within his ecclesiastical range of sympathy all

those who are redeemed by the Blood of Christ and are partakers of the Divine benefits. And in his conception of the Church, the body of Christ, he had the well-attested verification of the wisest and most influential of the Anglican Divines.

When I come to speak of our late Warden in his parochial relationship, I feel intensely the delicacy of my position and the utter inadequacy of my words. In no strained sense I followed his bier as one that mourned for a brother. As I read those words by which Holy Church brings comfort to the mourning and the sorrowful, I was reminded of the last appearance of Samuel before the hosts of Israel when he assembled them at Gilgal: "Here am I this day, testify against me." And as on the plain of Gilgal no sentence could be found against the Judge and Prophet, so in the representative assemblage in this holy place, when the Office for the Burial of the Dead was read, men had one only word to say, and that of fullest commendation. Here rests a man of God.¹

The following minute of the Vestry voices the high esteem in which Governor Fish was held in the parish:

The Vestry of St. Philip's Church in the Highlands painfully appreciate the loss of their venerable and beloved associate, Mr. Hamilton Fish, who passed through death unto life on the seventh day of September, inst. For more than thirty years a member, a Vestryman, and a Warden of this Church, he leaves behind him a record of great beneficence and zealous interest in all parochial concerns. Called, in the providence of God, to high and responsible duties in the ecclesiastical council of the Church, he ever retained his chief love and devoted interest for his Highland

¹ A Tribute of Love to the Memory of Hamilton Fish, LL. D., by Walter Thompson, D. D., privately printed, 1894.

parish home. A member of the Committee on the Revision of the Book of Common Prayer, for many years a Deputy from the Diocese of New York to the General Convention, and the oldest delegate of continuous service to the Diocesan Convention of New York, he brought wide and far-reaching knowledge to every question of parochial import, and a matured judgment on all ecclesiastical concerns. Firm in his religious convictions, free in the dispensation of his charities, and of his philanthropy, he walked among us a model of purity, of integrity, and of generosity, beloved and venerated.

Long retired from the active duties of the world, he devoted his later years to his duties to his family, to his neighbors and to his God. A life of eighty-five years, well spent, is closed without a spot or blemish on its long career. Love and affection follow him in death as they attended him in life.

The Vestry place upon his grave this testimony of their sincere and affectionate admiration of his character, and of their deep lament of their loss at his departure.

For many years, Colonel THOMAS BOYLE ARDEN was a prominent figure in the community and a devoted communicant of the Church. The second son of Richard D. Arden and Jane De Peyster, he was born in New York City, May 27th, 1813. He entered West Point July 1st, 1830, and graduated June 30th, 1835. After serving at various frontier posts he spent the years 1837-41 as assistant instructor at West Point, and later served in the Florida War. Resigning from the Army in 1842, he returned to active service when the Civil War broke out, and took part in the defense of Washington, and also acted as military agent to the New York troops from



COLONEL THOMAS BOYLE ARDEN

VESTRYMAN, 1848-1867; 1878-1885

CHURCH WARDEN, 1885-1896

1861 to 1863. His official connection with the parish extended over a period of thirty-seven years. Elected first as a Vestryman in 1848, he served until 1867; re-entered the Vestry eleven years later, and in 1885 he became a Warden, occupying that position until his death. For many years he had charge of the church-yard as Registrar of the Vestry. Colonel Arden was a gentleman of the old school, a devout and regular attendant on the services of the Church, where, with his blue coat and gilt buttons, he made a picturesque figure. He departed this life in 1896 at the age of eighty-four.

SAMUEL SLOAN'S association with the Vestry of St. Philip's in the Highlands extended over a period of nearly thirty-three years. Born at Lisburn, Ireland, on Christmas Day, 1817, he was baptized in the Cathedral of which Jeremy Taylor was second Bishop. Brought to America in early infancy he spent his long and honored life in New York and its vicinity. In 1844 he married Margaret, daughter of Peter Elmendorf. For very many years he was a prominent factor in the development of railroads. From 1857 to 1867 he was President of the Hudson River Railroad, and shortly after his retirement from that position he became President of the Delaware, Lackawanna and Western road, at the head of which he remained for forty years. From the time that he purchased a large estate in Garrison, though an Elder in the Dutch Reformed Church in New York, he threw himself most heartily into the welfare of this parish, giving unstintedly both time and money. He died, honored and respected by the whole community, on September 22nd, 1907, aged ninety years, and was laid to rest in the churchyard.

The following resolution was adopted by the Vestry:

Whereas the Vestry of S. Philip's Church in the Highlands has learned with sorrow of the death of Samuel Sloan, a member of the Vestry for thirty-two years, and Warden for eleven years,

Resolved: That we inscribe on our Minutes a record of his long and valued service and a tribute to the manly piety which ever led him to devote his rare gifts of energy and judgment to the service of this Church. He entered with zeal upon every interest of the parish, and his counsels were all of peace. "Blessed is every one that feareth the Lord; that walketh in His ways."

The Sunday after his death a beautiful tribute of friendship was paid to Mr. Sloan's memory by his friend and former rector, the Rev. Dr. Walter Thompson, who said:

From every point of view Samuel Sloan was a man of simple tastes, kindly, genial, home-loving, just and courteous. He would pass from a committee room in which great financial matters were discussed, to take his place in this quiet Highland Church as a humble member of Christ's flock. He was greatly pleased at his election as Warden. He wrote the then Rector, "I accept with pleasure the election to an office held by some of distinction, and for whom I had the greatest esteem" His life had been enriched beyond that of any man I had ever known. Not only to pass the threescore years and ten of the Psalmist, but ten years more than the fourscore years of "labor and sorrow," with eye undimmed—and like the great Lawgiver—with natural force unabated; to have gathered around him sons and daughters doing their life work with honor and esteem; to see around him his children's children to realize in his own old age the



Sam Sloan

VESTRYMAN, 1875-1896

CHURCH WARDEN, 1896-1907

truth of the Divine promise, "and show mercy unto the third and fourth generation in them that love Me and keep my commandments." And truly the blessing of the Lord, in whom he so profoundly believed, was upon him. To round out a career of ninety years, to be in full possession of his faculties, to be freed from the depression of extreme old age, to be deeply interested in the social and political problems of a generation two score and more younger than his own, without a stain on his escutcheon, without pain and suffering gently to fold the hands and close the eyes and fall asleep like a little child. Truly this is to inherit the blessing of the Lord.¹

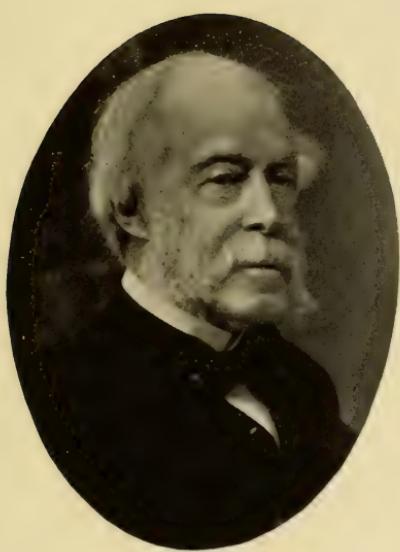
CHARLES de RHAM was the son of Henry Casimir de Rham, whose name first appears as a member of the Vestry in 1836. He was born in 1822. His death, on February 23rd, 1909, closed an association with the parish of St. Philip's in the Highlands which covered a period of seventy-five years. In 1874 he was elected a member of the Vestry, and in 1894 was made Warden, his service on the Vestry extending over thirty-five years.

Preaching in the parish church on All Saints' Day, the Rev. Dr. Walter Thompson said of him:

Charles de Rham was, for more than a generation, a Vestryman and Warden of the Parish. He walked beside the still waters, and was but little known among the busy haunts of men. But where known, and understood, he commanded a respect and influence given few men to wield. His standards were of the highest, and he never lowered them to meet the changing customs of the world. This was not due to any personal idiosyncracy, but to a deep under-

¹ A Tribute of Friendship to the Memory of Samuel Sloan, by Rev. Walter Thompson, S.T. D., privately printed, 1907.

lying consciousness of the seriousness of life, and an understanding acceptance of its responsibilities. He was in the fullest sense and meaning of the word a completely efficient man. True, he never held public office and seemed to eschew public recognition. I apprehend, however, this was because his conception of life and its obligations was too high for the understanding of those who controlled public gifts of office and preferment. Charles de Rham always stood for the highest and best things in Church and State. He held the highest views of duty to God, to family, and to civic life. He could not, (it would have been both repugnant and abhorrent to his nature,) lower his conception of duty to meet the exigencies of the political world. And so he stood apart, as of necessity, the best men in our American world are forced to stand apart. And I believe that by so standing apart they exert a wider and a greater influence in the community in which they dwell. For men always, and everywhere, of necessity, such is their nature that they cannot do otherwise, look up to the man who stands above the crowd. Such a one was Charles de Rham. He stood for the best American traditions of refinement and culture. The dominant factor in his life was simplicity. Anything artificial, and any form of affectation, met with his unexpressed, but well merited contempt. So, in a changing civilization, and with lowered standards of social life he always remained fixed and unchanging and unchangeable, in his loyalty to the customs of the elder generation. His was the mental habit of the wise men of the period before the civil war. They were intensely devoted to their families, and felt to the very depths of their being parental obligation. Parenthood brought with it the most fundamental of human obligations, the care and upbringing of the generation to follow their own. In the home, and all that is im-



CHARLES de RHAM
VESTRYMAN, 1874-1894
CHURCH WARDEN, 1894-1909

plied in the name, was found the object of his care and abiding solicitude. To the young man of today the idea seems obsolete but to the man of that day, and to the views which controlled the purposes and objects of their lives, the young of this day and generation owe absolutely everything that gives them outstanding advantage in their world.

For more than seventy years Charles de Rham occupied the same home in the Highland Hills. His life touched with gracious and courtly influence five generations, and if, as Matthew Arnold said, "conduct is three-fourths of life," what an example of life and conduct he has left all those who remain!¹

The following tribute stands on the Vestry records:

Trained from childhood in the Church, Charles de Rham was a sincere and devout Christian, and adorned in his daily life the doctrine of God in Christ. Regular in his attendance on the services and sacraments of the Church, he was a generous contributor, a faithful member of the Vestry, and a wise counsellor in the temporal concerns of the parish. His useful and honored life was prolonged beyond the allotted span, but his eye was not dim, nor his natural strength abated. The hoary head was a crown of glory. To the last he retained his sunny disposition, and his characteristic keen and kindly interest alike in the affairs of the Church and the world.

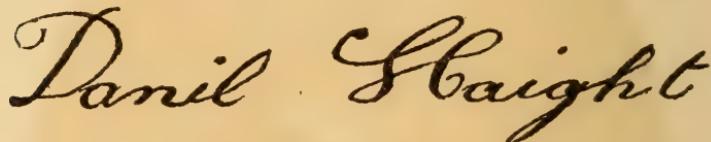
Followed by the affection of all who knew him he was, at the age of eighty-seven, gathered unto his fathers, having the testimony of a good conscience; in the communion of the catholic church; in the confidence of a certain faith, and in perfect charity with the world.

¹ A Commemoration of the Faithful, by Walter Thompson, D.D.,
1910.

VESTRYMEN.

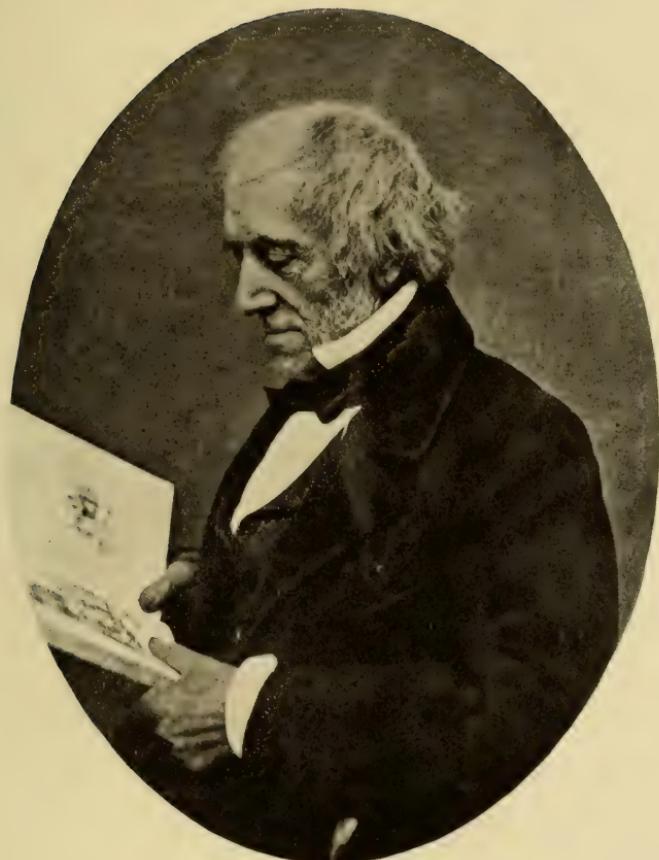
The senior Vestryman of the new parish was

DANIEL HAIGHT (Warden 1800-7; 1808-16; Vestryman 1795-80; 1820-42), who was first elected to the Vestry of the United Churches in 1795, and served in one capacity or the other for forty-two years. He came of one of the oldest families in this part of the State, being descended from the Hights of Dorchester, England.

A large, flowing cursive signature in black ink. The name "Daniel" is on the first line, and "Haight" is on the second line, connected by a long, sweeping stroke.

The name is variously spelled, and in the tax records of Dutchess county for 1772 he appears as Daniel "Hyatt." Daniel was a general merchant and also the keeper of a famous tavern on the road between Peekskill and Fishkill; it was a frequent house of call for General George Washington on his military journeys through the Highlands. Born on October 17th, 1753, he died September 1st, 1842, and was interred in St. Philip's churchyard.

HENRY CASIMIR de RHAM (1836-1847; 1864-74) was elected a Vestryman four years before the division of the parish and served for eleven years. Elected again in 1864, he rounded out twenty-one years' service. Born at Giez, near Yverdon, Switzerland, on July 17th, 1785, he was the son of Johann Wilhden de Rham, who married Anne, daughter of Sir James Kinloch, Bart., of Gilmerton, Scotland. Mr. de Rham came to America about 1806, and took to wife Maria Teresa, daughter of Dr. William Moore, brother of the second Bishop of the diocese of New York. He became one of the most respected and influen-



HENRY CASIMIR de RHAM

VESTRYMAN, 1836-1847; 1864-1874

tial merchants and bankers in the city of New York, his first place of business being 79 Washington Street. His private residence was at 60 Greenwich Street, from which he moved to Park Place, and his country home was at the foot of Forty-second Street. Mr. de Rham was a true patriot. In 1813 Congress authorized a loan of sixteen million dollars to meet the expense of the war with England. The attempt to float the loan was a failure until a few merchants of New York, headed by Jacob Barker, opened a subscription list, to which Mr. de Rham subscribed \$32,500.¹ In the year 1834 he purchased the property in the Highlands on which the Davenport farm formerly stood, and identified himself with St. Philip's. The de Rhams are the oldest family in continuous residence in the parish, and the heads of the family for three successive generations have served on the Vestry. Mr. de Rham died in 1874 and was buried in the churchyard of St. Mark's in the Bowery, New York.

RICHARD DEAN ARDEN (1840-57) the son of James Arden by his wife, Eliza Dean, was born in New York on the 12th of September, 1777. He came to live in the Highlands about 1819, and resided at "Ardenia," the homestead built but never occupied by William Henderson, a son-in-law of Mr. Denning, and there he spent the remainder of his long life. He was a fine specimen of a country gentleman of the old school, an excellent shot, an ardent sportsman, abstemious and given to hospitality. By his marriage on September 17th, 1806, to Jane de Peyster, he became connected with one of the best known New York families. He was

¹ Barrett, *Old Merchants of New York*, p. 330.

a staunch supporter of the Church and the connection of the Ardens—father and son—with the Vestry of St. Philip's covered a period of nearly sixty years. He died at the ripe old age of eighty-eight on July 17th, 1865, and is buried in the family plot in the churchyard.

CORNELIUS NELSON (1802; 1811-29; 1836-41) was a member of the Vestry for a quarter of a century. The fourth son of Justus, he was born February 25th, 1758. He married Chloe, daughter of Nicholas Budd, and died January 3rd, 1841. He is buried in St. Philip's churchyard.

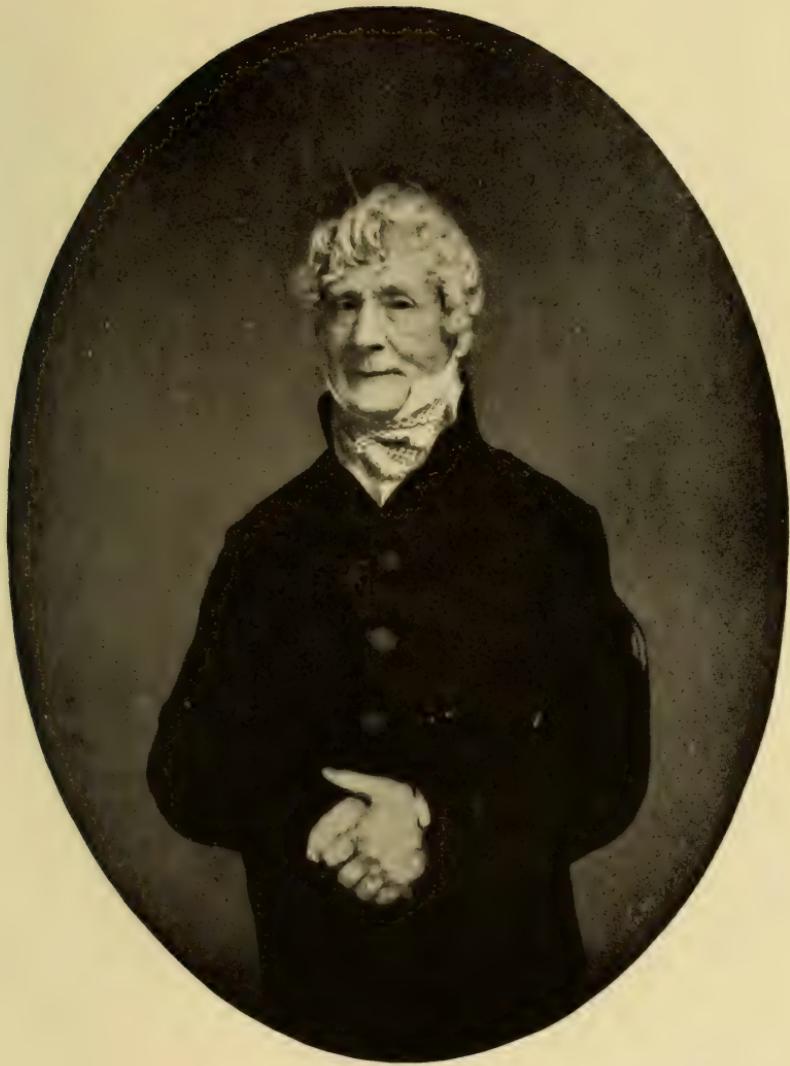
JUSTUS NELSON, 2nd (1840-41), was a brother of Cornelius, and a son of Justus by his second wife, Phoebe Budd. He was born March 17th, 1780, and died December 17th, 1851.

CORNELIUS NELSON, JR. (1841-2), was a son of Mephiboseth Nelson, a member of the Vestry in 1812. He was born on Christmas Day, 1780, and on February 26th, 1812, was married to Charity Jeacox by the Rev. John Urquhart, who thus records the marriage:

Married on Wednesday the 26th Feby, 1812, before several witnesses at the house of Jeacox in the Highlands, Cornelius Nelson and Charity Jeacox.

He served in the War of 1812 and rose to the rank of Lieutenant-Colonel in the Militia. About 1850 he removed from the parish and died at Scotch Plains, New Jersey, on November 25th, 1855.

CYRUS GAY (1841-2) was a small farmer and lived in what is now the house now owned by Walter Turner at Forsonville. He is said to be buried at Putnam Valley.



RICHARD DEAN ARDEN

VESTRYMAN, 1840-1857

GEORGE HAIGHT (1842-44) was a son of Daniel and succeeded his father on the Vestry. He married Chloe, daughter of Elisha Covert.

PETER BROSS (1842-44), confirmed in St. Philip's Church in 1847 by Bishop Onderdonk, was by trade a cooper, but, in the season, an expert shad-fisher. His workshop stood near the Hudson River and north of the Brook Kedron.

SAMUEL MANGAN WARBURTON GOUVERNEUR (1844-52; 1864-76) served on the Vestry for twenty years. He was a son of Samuel Gouverneur, first Warden of the parish, and a brother of Frederick Philipse. He was born on September 9th, 1807. A man of leisure, he devoted much time and money to the laying out of the churchyard after the erection of the new church, for which service he received the special thanks of the Vestry. Mr. Gouverneur died on December 21st, 1876, and the Vestry thus expressed their sorrow at the death of their "friend and fellow-officer:"

We hereby express our heartfelt sense of the great loss we have sustained as a parish and community in the decease of one whose ever genial courtesy and considerate Christian character had endeared him through a long life of trust and responsibility to all ages and conditions about him. No one could be more missed from a region to whose interests he was bound by every tie of family, fortune and affection.

CHRISTOPHER HAIGHT (1847), born March 16th, 1776, married Sarah, daughter of Pheanas Nelson. He lived on the Philipse estate and died September 15th, 1854, aged 78 years. He is buried in the churchyard.

ADOLPHUS NATHANIEL GOUVERNEUR (1852-3) was one of three brothers who, in addition to their father, served on the Vestry. He was the second son of Samuel Gouverneur and was born on September 29th, 1805. He married Elizabeth Georgiana Gill, and died on the 28th day of August, 1853.

JOHN HOPPER (1852-3) was confirmed in St. Philip's Church by Bishop Carlton Chase in 1852. He was by trade a shoemaker and lived near the river. He afterwards removed to a house on the Turnpike road, where he died.

About the middle of the nineteenth century a group of new men began to settle in the Highlands. Most of them were strong Churchmen and they served the parish with great fidelity. The Livingstons settled here about 1848, and four years later they were followed by RICHARD UPJOHN (1852-78). Shortly after came William H. Osborn, Hamilton Fish and Samuel Sloan. They came just in time to take up the work of the Gouverneurs and the Moores. Born in 1802, Mr. Upjohn's mother was the daughter of the Rev. Richard Michell, Vicar of St. James, Shaftesbury, in the county of Dorset, England. He was a distinguished architect, and among the many noble and enduring monuments to his genius is Trinity Church, New York. On coming to Garrison he purchased the historic house of Jacob Mandeville at the "Four Corners," where the first Church services were held in 1770. He was the architect of the present parish church. Mr. Upjohn died on August 17th, 1878, in the seventy-seventh year of his age, greatly mourned by all his associates in parochial work. He rests under

the shadow of the church he designed. On his death the Vestry adopted the following minute:

We, the Rector, Wardens and Vestrymen of S. Philip's Church in the Highlands, place on record our high appreciation of his character and ability, and our sense of the great loss which the Church in general and ourselves particularly have sustained in his decease. His long residence and warm interest in our parish (the present church of which was designed by him as a labor of love) and the marked consistency of his Christian life and example, demand this tribute of affection to our departed brother, as well as our unfeigned gratitude unto Almighty God.

WILLIAM DOMINICK GARRISON (1863-4; 1868-9), a grandson of Harry, and the eighth child of Judge John Garrison, was born at the Highland House on September 10th, 1838. With his election to the Vestry in 1863, father, son and grandson had sat on the Vestry for eighty-nine years. For three years William D. kept a country store in the parish, and for a time was a farmer at Plainfield, N. J., where he married on February 10th, 1863, Emma Louise Taylor. In 1866, with his brother George, he opened the far famed "Highland House," where the late Bishop Henry Codman Potter for some years brought his candidates for their pre-ordination retreat. Mr. Garrison afterward became one of the best known hotel men in the city of New York. He died on December 6th, 1892, and is buried in the churchyard.

GEORGE MILLER (1863-4), a member of the Vestry representing St. James' Chapel, was the son of Justus and Susan Miller of Highland Falls. He settled at Highland Station, now Manitou, as a farmer and for several

years was Sexton of the Chapel. His first wife was Augusta Nelson; his second, Eliza I. Lounsberry. He died on the 24th of December, 1902, and was interred in the Hillside Cemetery, Peekskill.

NATHANIEL F. MOORE, LL.D., D. C. L. (1865-72) was a brother of William Moore, and a notable figure in the academic world. Born on Christmas Day, 1782, he was a son of Dr. William Moore, for forty years one of the leading physicians in the City of New York. Mr. Moore graduated from Columbia in 1802, and studied law in the office of Beverly Robinson, a grandson of the first Warden of this parish. He was admitted to the Bar in 1805. Twelve years later he became adjunct Professor of Greek and Latin at Columbia, and from 1842 to 1849 he served as president of the college.¹ The years of his retirement he spent in this parish, of which he was a devoted communicant and a generous helper. He died at the "Highland Grange" on the 27th day of April, 1872, in his ninetieth year, and was buried in the churchyard of St. Mark's in the Bowery, New York. On the occasion of his death the following minute was entered upon the records of the Vestry:

Forasmuch as it hath pleased Almighty God to take out of this world the soul of our deceased eminent brother, Nathaniel F. Moore, LL. D.

Resolved: That in the departure of this venerable and learned man our Church of which he was for many years a Communicant, has met with a great loss worthy of continued remembrance.

¹ A Memorial Discourse of Nathaniel Fish Moore, LL. D., by Rev. B. I. Haight, S. T. D., LL. D., 1874.

Resolved: That we hereby record our thanks to God and honor to Dr. Moore's memory in calling up numerous Christian acts of his life thereby affording in so eminent a degree a suggestive example to the world.

GEORGE E. MOORE (1865-7) resided but a few years in the parish, living in what is now the Allen home-stead, which he built. He was a man of frail health, and for that reason came to the Highlands from New York. An artist of no mean ability, he executed the pencil drawing of the old Church which is reproduced in this volume. He died at Garrison on July 24th, 1867, in the thirty-fourth year of his age and rests in Greenwood Cemetery.

GENERAL JAMES F. HALL (1867-77), who was born in New York City February 1st, 1822, came to reside in the Highlands in later life because of its proximity to West Point where he had many military friends. Although engaged in business as a music publisher, he took a deep interest in military affairs, serving on the staff of his father, General William E. Hall, who commanded the second Brigade of the New York National Guard. At the outbreak of the Civil War he was largely instrumental in raising the 1st New York Volunteer Engineers, which was mustered into service on October 10th, 1861, and of which he was gazetted Major. Much active service fell to his lot. He took part in the capture of Port Royal, Fort Pulaski, Morris Island, and the fights of Pocotalico and Olustee. He was with Sherman in the operations against Savannah and Charleston and served under Grant in the closing scenes of the War. In these numerous engagements Mr. Hall was distinguished for

great personal bravery, and was several times mentioned in dispatches. For "gallant and meritorious conduct" before Fort Sumter he was awarded a medal. Early in 1864 he became Brigadier-General, which rank was afterwards confirmed by the United States Senate.

His eldest son, William E. Hall, served as a Lieutenant on General Gilmore's staff, and his father, General William E. Hall, was also in the service for a short time, so that three generations were at the front during the Civil War. At the close of the rebellion he entered the customs service, and was Assistant Appraiser, Port of New York. Removing to Tarrytown about 1877 he became a Vestryman of Christ Church, died on January 9th, 1884, and was interred in the family vault in Greenwood Cemetery. On the death of his wife in 1903, his body was removed to Sleepy Hollow Cemetery, where it now rests.

WILLIAM S. LIVINGSTON (1875-91) came of Scotch ancestors, who were driven from Scotland by religious persecution and took refuge in Holland, from which country later descendants emigrated to America. He was a son of Francis Armstrong Livingston and was born in Rhinebeck on the 10th of January, 1823. He married on November 13th, 1847, Susan Livingston Armstrong of Trenton, N. J., and his second wife, whom he married on the 28th of March, 1889, was Emily Augusta Green, widow of William Blackwell. Settling in Garrison in the year 1848, he served on the Vestry for sixteen years, and dying in New York on December 30th, 1891, was buried in St. Philip's churchyard.

Although **WILLIAM HENRY OSBORN** (1877-8) only served on the Vestry for one year he was a steadfast

friend of the parish. He was born of New England parentage at Salem, Massachusetts, on December 21st, 1820. Eight fruitful years were spent at Manila, in the Philippine Islands, as a partner in an East India firm. Returning to New York about 1850, he married two years later Virginia, daughter of Jonathan Sturges, one of the leading merchants and philanthropists of New York City. On August 11th, 1854, Mr. Osborn was elected a Director of the Illinois Central Railroad, and filled that office for twenty-three years. On December 1st, 1855, he became president of the company and retained that office until July 11th, 1865. He continued as a director until 1877. In one capacity or the other he was a commanding influence in the Illinois Central for nearly thirty years. His management was "characterized by prudence and consideration, remarkable skill and executive ability, firm and unceasing devotion to the interest of the company, indomitable will and courage, and above all, strict integrity of purpose."¹ In 1857 Mr. Osborn became a resident landowner in Garrison, and from that time until his death was actively interested in the welfare of the community, being in all his service aided by his wife, to whose cherished memory a beautiful memorial altar now stands in the church. He died on March 2nd, 1894, aged seventy-four, and is buried in the churchyard.

FRANCIS ARMSTRONG LIVINGSTON (1880-5) was born on July 2nd, 1824, and, with his brother, William, settled in Garrison about 1848. On the 8th of October, 1848, he was married in the Church of the

¹ Historical sketch Illinois Central Railroad. W. K. Ackerman, pp. 62-8.

Ascension, New York, to Sarah Jane, daughter of Richard Dean Arden. In 1860 he came into possession of the riverside section of the South Farm where he resided until his death, which took place on Thursday, November 29th, 1894. He is buried in St. Philip's Churchyard.

JOHN M. TOUCEY (1890-1898) was a man of considerable prominence in the railroad world, winning his way from the position of brakeman to that of general manager of the New York Central system. For six years he served as Treasurer of the parish. In 1895 he presented to the church a fine two-manual organ "in filial devotion to the memory of Harriet Toucey and Emeline Butler Atwater," and only five days before his death he conveyed \$5,000 in trust for its maintenance. He died on September 26th, 1898.

JOHN H. ISELIN (1890-3) served on the Vestry for three years. The son of John A. Iselin, he was born in the city of New York on September 15th, 1843. He came to reside in the Highlands through his marriage to Mary, daughter of Adolphus Nathaniel Gouverneur. He died at "Eagles Rest" on the 13th of July, 1895, and was buried in St. Philip's churchyard.

CHAPTER XI.

THE GLEBE FARM.

WHEN the Rev. John Doty was called as the first Rector of the United Churches in 1770, the problem of his support was a very material one. There were no parochial endowments and no pew rents. The parish adopted what was then—outside of Virginia—the general custom of subscriptions, to which was added a parsonage house and glebe. This afforded a permanent abode for the Rectors and some additional income from the land.

That from the outset the Vestry had in mind the acquisition of a glebe farm is evidenced in an extract from a letter addressed to the Society for the Propagation of the Gospel in the year 1770. The letter, which is signed by the Wardens, says, “We can assure the Venerable Society that from the generous offer of Mr. Beverly Robinson, we have the hopes of a very good glebe provided within the year.”¹

An unknown writer of 1813 tells us that “The late Beverly Robinson Esq., having a wish to make the Establishment permanent, took Mr. Doty and his wife into his own family until a Parsonage House and a Glebe could be furnished for a settled clergyman, and Mr. Robinson made a present to the Corporation of a farm of land lying on the then Post Road, and belonging to his estate, containing upwards of two hundred acres, and,

¹ Hawk's Fulham Archives.

with the aid of a subscription, built a good house thereon, to which Mr. Doty removed."¹

The glebe farm was the nearest land in Beverly Robinson's possession to St. Peter's Church, on the manor of Cortlandt. It contained some two hundred acres, lying on both sides of the King's Highway, now known as the Albany Post Road, in what was the southeasterly corner of Beverly Robinson's Water Lot, Number One, and in what is the southeasterly corner of Philipstown in Putnam County. Its southerly boundary ran for a mile along the line which separated the Philipse Patent from the Manor of Cortlandt, which line now divides Putnam County from Westchester, and extended two chains to the westward of Canopus or Sprout's Creek.

The Catskill Aqueduct, now being built by the City of New York, crosses the line between Westchester and Putnam Counties at a point four and one-half miles to the eastward of the Hudson River, on land adjoining the easterly bounds of the glebe.

The Wardens and Vestrymen of St. Peter's, Peekskill and St. Philip's Chapel in the Highlands, sold at auction and conveyed the glebe farm to David McCoy on April 1st, 1839, for \$5,001. Mr. McCoy died on February 27th, 1872. Through a partition suit, the property passed, March 17th, 1890, to his son, Nelson McCoy, who, having mortgaged it to William L. Todd to secure a loan of \$1,600, died March 14th, 1896. On the first of November following Mr. Todd began proceedings to foreclose and, being put in possession by a referee's deed, dated April 13th, 1897, conveyed the property to Smith

¹ Hobart MSS.

Lent on May 1st, 1897. The title has since passed in succession to the Fidelity & Deposit Company of Maryland, to Warren S. Jordan, to Cornelius J. Curtin and at last accounts was vested in Lowell M. Palmer. Most of the land lies on the westerly slope of Cat Hill and commands a fine view of a rugged wooded country. "The McCoy House" is the most southerly building on the Post Road in Putnam County, and stands on the west side of that road a short distance north of the fifty-one mile stone from New York.¹ The parsonage, therefore, was about one mile and a half to the north of old St. Peter's Church, and about six miles to the southeast of St. Philip's, between which a highway (the old Peekskill-West Point road) had been opened before the Revolutionary War. Immediately to the north of the glebe, but in the valley of Sprout's Creek, lay the Continental Village, which became, during that War, an important strategic point and depot of supplies for the Continental Army. It is repeatedly referred to by Major-General William Heath in his Memoirs as "the village."

Singularly enough the name "Glebe Farm" has persisted until very recently in all the conveyances, although it is more than a century since any of the Rectors have lived thereon. So also the county maps as lately as 1867 describe the farm as "The Parsonage."

At the time the glebe was given to the parish it was in the possession of Ebenezer Jones, from whom the Vestry purchased the "improvements." The land secured, the Vestry set about the erection of a parsonage, and at the

¹ Since writing the above the "McCoy House" has been destroyed by fire.

meeting of March 23rd, 1772, it was "unanimously agreed to go and build Mr. Doty a house." It was also "agreed with Jeremiah Frost to git the timber, draw the same the boards and other Meteralls which he may want for the said house. To do all the Carpenters and Joyners work and paint and glaze the same for Seventy five pounds."

The house was locally known as "the yellow house." In July it was "Ordere^d that Mr Dan¹ Birdsall Call upon those persons for the money they have Prom^d to give Towards Building M^r Doty's house and to account for the same when Required thirto." Three months later, at a Vestry meeting, "it was unanimously resolved to Build a Citchen and Piazor adjoining to Mr Doty's house on the North side, and the following persons say Dan Birdsall, John Johnson, Joshua Nelson, David Penoyer and Caleb Morgan have agreed with Jeremiah Frost and David Penoyer to Do the carpenter work and have each of them promised there payment." The work was evidently somewhat delayed for the following July it was "ordered that Dan¹ Birdsall Do Employ a person to finish the Piazor of Mr Dotys house."

Scarcely was the parsonage house complete and the Rector settled therein when trouble began, evidenced by a document in the author's possession in the handwriting of Colonel Beverly Robinson, senior Warden of the parish. It runs as follows:

ADVERTISEMENT.

To Be Sold at Publick Vandue on Saturday ye^e
Seventeenth day of December next at the house of
John Mandivell in Peekskill to the highest Bidder,
A farm in Dutchess County adjacent to the Mannor

Advertisement

To be Sold at Publick Vandue on Saturday of seventeenth day of December next at the house of John Marcellin in Peeks Hill to the highest bidder A farm in Dutches County adjacent to the Maner of Cortlandt wheron of Rev. Mr. John Daly lately lived containing two hundred & two acres of Land, great part of which is cleared & fit for Cropping; there is on said farm a very good Dwelling house two story high with two rooms & a large Entry below and three rooms and an Entry above, fire places in four of the rooms, a good Kitchen joining the house & a wile near of same, also a good bearing Apple Orchard; The Conditions of sale are as follows: The possession of the premises will be delivered on the first day of April next when a good & sufficient Deed with an indisputable title will be given by subscriber, for & on consideration of one third of the purchase money being paid at that time, one other third to be paid on or before the first day of December 1775 & the other third on or before the first day of December 1776, Bond & Mortgage on & premises to be given as security for the two last payments. If the highest bidder to whom of farms is struck of too does not comply with these conditions, ^{and part.} they are to be set up again on the said first day of April next, and if it should sell for more than it was struck off to him for, he is to have no advantage from a second sale, but if it should sell for less he must make up the deficiency Any person inclinable to view of said farm before the day of sale may be showed the same by applying to Daniel Wright living on the premises or by Sylvanus Straight at my Mills near the same

The Vandue to begin at Eleven O'Clock in the forenoon of the day above mentioned

Highlands Octo^r 28th 1774.

P. C. Robinson,

ANNOUNCEMENT OF VANDUE OF GLEBE FARM

1774

of Cortlandt whereon y^e Rev^d Mr. John Doty lately lived containing two hundred and two Acres of land, great part of which is cleared & fitt for Croping; there is on said land a very good Dwelling house two story high with two rooms & a large Entry below, and three rooms and an Entry above, fire places in four of y^e rooms, and a good Kitchen Joining the house & a well near y^e same, also a good bearing Apple Orchard;

The Conditions of sale are as follows: The possession of the premises will be delivered on the first day of April next when a good & Sufficient Deed with an indisputable title will be given by y^e Subscriber, for and on consideration of one third of purchase money being paid at that time, one other third to be paid on or before y^e first day of December, 1775, & the other third on or before the first day of December, 1776, Bond & Mortgage on y^e premises to be given as security for the two last payments. If the highest bidder to whom the farm is struck off too does not comply with these conditions, the said farm is to be sett up again on the said first day of April next, and if it should sell for more than it was struck off to him for, he is to have no advantage from y^e second sale, but if it should sell for less, he must make up the deficiency.

Any person inclinible to View y^e said farm before y^e Day of Sale may be showed the same by Applying to Daniel Haight living on the premises, or by Sylvanus Haight at my Mills near the same.

The Vandue to begin at Eleven O Clock in the forenoon of the day above Mentioned.

Highlands Oct 28th, 1774.

Bev. Robinson.

Unquestionably this notice of sale refers to the parochial glebe farm. We know from other reliable sources that the property, whilst given, had not been legally conveyed to the Corporation. Technically, therefore, it was still

the property of Robinson. When we call to mind the events of the day it is not difficult to conjecture a reason for this step. The political difficulties with England were becoming acute; the Rector had moved away from the parish and presumably the two churches were closed. It will be remembered that the glebe was given on condition that "the Vestry purchased the improvements and built a Parsonage House thereon." At the date of the Vandue those conditions had not been complied with and the money had been advanced by Daniel Birdsall. It is reasonable to conjecture that Mr. Robinson's motive in announcing the sale was to induce the Vestry either to meet their obligations and secure title to the property or else to abandon their claim. This conjecture is strengthened by three affidavits, made some years later, and which have recently been discovered amongst the Van Cortlandt family papers. They are as follows:

Westchester Personally appeared before me Elijah Lee one
County. of the Justices of the Peace in and for the said
County Daniel Birdsall and being Duly
Sworn Deposeth and Saith that Beverly
Roberson and Susannah Roberson (his Wife)
objections for not given a Deed for the Par-
sonage belonging to the United Episcopal
Churches of St. Peter's Church at Peeks Kill
and St. Phillip's Chappel in the Highlands;
was, that the Congregations was indebted to
the Said Daniel Birdsall and that they was
willing at any time to give a title whenever
the Incumbrances was Discharged from
said Glebe.

Peeks Kill Febr 16th, 1792.

Dan^{LL} Birdsall

Elijah Lee Justice of the Peace.

Witchester of & Commonly affhanded before me
County of Elizib Leic Justice of the Peace in and
for the said County subscriber witness M^r Wright and being
Daily known Deponent and saith that he was one of
the share Bearers on a Survey of the Parvaage belongs
to the United Episcopah Church to St Peters Church
Richd Hill and St Phillips & happen on the high way
and at a place of meeting I heard Robert
Long as soon as the Congregations Board of the
Incumbrances on said place he was ready and willing
to give a deed for the same. John W^rth July 1792
Elizak see Justice of the Peace witness M^r Wright.

Westchester County Personally appeared before me Elijah Lee one of the Justises of the peace in and for the Said County Joshua Nelson and being Duly Sworn Deposeth and Saith that Beverly Roberson and Susannah Robbersons (his wife) objections for not given a deed for the Parsonage belonging to the United Episcopal Churches St. Peter's Church at Peeks Kill and St. Phillips Chappel in the highlands; was, that the Congregations was indebted to Daniel Birdsall and that I have Repeatedly heard them say that they would give a title whenever the Incumbrances was Discharged from Said Gleebe.

Peekskill Febry 16th, 1792.

Joshua Nelson.

Elijah Lee Justise of the Peace.

Westchester County Personally appeared before me Elijah Lee Justice of the Peace in and for the Said County Silvanus Haight and being Duly Sworn Deposeth and Saith that he was one of the Chain Bearers on a Survey of the Parsonage belonging to the United Episcopal Churches Sa^t Peters Church at Peeks Kill and S^t Phillips Chappel in the highlands and at a place of Resting I heard Beverly Roberson Esq^r Say as soon as the Congregations Cleared of the Incumbrances on Said Gleeb he was ready and willing to give a deed for the Same.

Peekskill Febry 16th, 1792.

Silvanus haight.

Elijah Lee, Justice of the Peace.

The aforesaid testimony was given by men who were thoroughly familiar with the facts. All were members of

the Vestry at the time they made the affidavits, and Joshua Nelson and Daniel Birdsall had been on the Vestry when the glebe was originally given. Their united testimony makes it perfectly clear that there was no disposition on the part of Beverly Robinson to withdraw his gift, but that on fulfillment of the conditions freely accepted by the Vestry, he stood ready to make a legal transfer of the property. Whether the vandue actually took place history sayeth not, but there is ample evidence that the farm remained in possession of the Vestry "until the service of the country demanded them to yield the same for public use." The unknown writer of 1813 says "The grantor having delayed executing a Deed, this farm, with the whole of Mr. and Mrs. Robinson's estate, became vested in the People of the State of New York."¹

Before, however, the glebe passed into the hands of the Commissioners of Forfeiture the parish made a serious effort to raise the money necessary to clear the "Incumbrances" and secure title. Amongst the Van Cortlandt papers there has recently been discovered the original Statement and Appeal which was issued for that purpose, and, by the courtesy of Miss Van Cortlandt, we are enabled to reproduce it:

Whearas the Inhabitants on the Manor of Cortlandt have at great Expence Built a Church near Peeks Kill called S. Peter's Church, And the Inhabitants of Philip's Patent have also at great Expence built another Church in the Highlands called S. Philip's Chaple, both on the Establishment of the Church of England, And whearas the Inhabitants of both places are in general very poor and have Exerted

¹ Hobart MSS.

Westchester } Personally appeared before me Elijah
County } Justice of the Peace in and
for the ~~said~~ County Daniel Birdsall and being duly
Sworn Deposeth and saith that Beverly Robertson and
Susannah Robertson (his Wife) objections for not given a
Dues for the Parsonage belonging to the United Episcopal
Churches St. Peters & Church at Pek's Hill and St. Phillips
Chappel in the Highlands; now, that the congregation was
indebted to the said Daniel Birdsall and that they were
Willing at any time to give a little whenever the Incum-
brance was Discharged from said Glebe Pek's Hill Feb 16 1792

Elijah Lee Justice of the Dan: Birdsall
Peace — — —

Westchester } Personally appeared before me Elijah Lee
County } Justice of the Peace in and for
the said County Joshua Nelson and being duly Sworn
Deposeth and saith that Beverly Robertson and Susannah
Robertson (his Wife) objections for not given a due for the
Parsonage belonging to the United Episcopal Churches St.
Peters Church at Pek's Hill and St. Phillips Chappel in
the Highlands; now, that the congregation was Indebted
to Daniel Birdsall and that I have repeatedly heard them
say that they would give a little whenever the Incum-
brance was Discharged from said Glebe Pek's Hill Feb 16 1792

Elijah Lee Justice of the Peace Joshua Nelson

themselves to the utmost of their abilities in building the said Churches, and therefore unable to purchase a Glebe & to build a house for a minister to officiate at said Churches Therefore this Subscription is put on foot Humbly requesting the Assistance of all Benevolent and well disposed persons to Enable them to purchase a farm and Build a house to remain as a Glebe for the use of the said Churches for ever; We the Subscribers hereto in Order to assist so Charitable & Religious a design, do hereby promise & Oblige ourselves to pay or Cause to be paid unto Captⁿ Jeremiah Drake the Several Sums Affixed to our Names on or before the first Day of November Next. As Witness our hands this 12th Day of April, 1774.

Daniel Hatfield	0.	10.	0	I Promise Pay Teen Pond for the Farm if cleared Paid for ysue of Church.
Thomas Pen	0.	6.	0	Jeremiah Drake 10. 0. 0.
Dennis Kennedy	0	10	0	Dan ^{ll} Birdsall 10 0. 0.
If in the Country the 4th of Nov. I promise to pay—Jos. Lyman	0	8.	0.	Caleb Ward 5. 0. 0.
John Hussey	0.	8.	0.	Peter Drake 3. 0. 0.
John Ogden	0.	4.	0	Robert Galer 2. 0. 0.
Joseph Strang Jr	0	8.	0	Elezaor Read 0. 9. 0.
Jacob Huchins	0.	8.	0	Abraham Mabe 1. 0. 0
John McCoy	0.	9.	0	Caleb Morgan 2. 0. 0
Daniel Strang	0.	10.	0.	Peter Muggiford 3. 0. 0.
Roger Barten	0.	4.	0	Silvanus Hyatt 0. 10. 0
Roger Bissell	2.	0.	0.	John Mandevill 0. 10. 0
Andveis Miller	0.	8.	0.	Gilbert Lockwood 0 10 0
Peter Miller	0.	8.	0.	Peter Corne(y) 5. 0. 0.
Jas. Hatfield Jr	0.	15.	0	John Jones 1. 0. 0.
Walter Dobbs Jr	0.	8.	0	Isaac Poyner 0. 8. 0.
Isaac Hatfield	0.	8.	0.	Joseph Legroot 0. 6. 0.

And over the leaf of the subscription paper is this note:

Nov. 4th, 1774 henry purdy promised Daniel Birdsall that he Would pay 40 shillings if the Money could be made up or the Affair of the Glebe any Way Settled.

This interesting document, nearly a century and a half old, is of surpassing historic interest. The appeal is in the handwriting of Colonel Beverly Robinson, and it contains the autographs of Jeremiah Drake, his co-warden, Daniel Birdsall, Peter Drake, Peter Corney and Caleb Ward, Vestrymen of that year, as well as Caleb Morgan, also a Vestryman at an early period. On the day of its issue—April 12th, 1774—there was held a meeting of the Vestry at which there were present:

Capt. Jeremiah Drake, Warden
Caleb Ward
Joshua Nelson
Peter Drake
Dan^{ll} Birdsall Vestry

Before the meeting Beverly Robinson had doubtless drawn up two copies of the Statement and Appeal, one for Peekskill and one for the Highlands, and, as he could not attend, had sent them to the meeting in charge of Joshua Nelson, who was one of his tenants. It was adopted by the Vestry, and the subscription list opened by Jeremiah Drake for ten pounds, followed by Daniel Birdsall for a like sum, Caleb Ward for five and Peter Drake for two pounds. Peter Corney, not present at the meeting, added later five pounds.

It will be observed that no names from the Highlands appear upon this document. A separate list was circu-

Whereas the Inhabitants on the manor of Cortland have at
a great Expence Built a church near Pecks Hill called St Peter's
Church, And the Inhabitants of Phillips Patent have also at a great
Expence built another church in the Highlands called St Phillips
Chapple, both on the Establishment of the Church of England; And
whereas the Inhabitants of both places are in general very poor and
have exerted themselves to the utmost of their abilities in building
the said Churches, and therefore unable to purchase a glebe & to build
a house for a minister to officiate at the said Churches, Therefore this
Subscription is put on foot humbly requesting the assistance of
all Benevolent & well disposed persons to enable them to purchase
a farm & Build a house to remain as a glebe for the use of the said
Churches forever; We the Subscribers hereto in order to assist
so Charitable & Religious a design, do hereby promise & Oblige ourselves
to pay or cause to be paid unto Capt Jeremiah Drake the
several sums affixed to our names on or before the first day of
November next as witness our hands this 12 Day of October 1774

I promise pay ^{to} be paid
for the sum of £
Paid for you at Cortland

Jeremiah Drake

John Birrell £10 10 0
Dan. Birrell 10 0 0

Call. Webb 5 0 0
Peter Webb 5 0 0

Robert Hale 2 0 0
Eleazar Read 1 0 0

Pelatiah Read 5 0 0
Abel Morgan 2 0 0

Peter Morgan 3 0 0
John Morgan 3 0 0

John Alderwill 10 0 0
John Alderwill 5 10 0

Peter Conner 5 0 0
John Jones 5 0 0

Isaac Spangler 0 0 0
Isaac Spangler 0 6 0

A PAROCHIAL APPEAL AND SUBSCRIPTION LIST

lated for that section of the parish, which, unhappily, has not come to light.

The list thus started by members of the Vestry, provision for a thorough parochial canvas was made in the following resolution:

Unanimously agreed that Peter Drake is appointed to go about amongst the Inhabitants on the manor of Cortlandt, and Joshua Nelson amongst the Inhabitants of Philips Pattent and whatever they get by Way of Subscriptions, its agree^d that they shall receive for there Trouble 7 p^r C^t each; it is further agreed that Caleb Morgan assist the said Peter Drake in regard to the Subscriptions and that Beverly Robinson assist said Nelson.

The total sum promised for the manor of Cortlandt was £56.15.0 as compared with the parochial indebtedness to Daniel Birdsall of £260. Some additional light has been shed on the early history of the glebe farm by the discovery of an important letter, dated September 10th, 1795, written to the Rev. Mr. Hargill by William Denning. He writes:

Mr Robinson to promote the establishment gave the Corporation a farm of about 200 acres on condition that they purchased the improvements and built a house for the Rector. The improvements were built purchased, the house built and the Rector moved into it. This involved a debt of between three and four hundred pounds with which the Corporation was incumbered when the War began, and the farm was not to be granted until the debt was paid . . .

. For the destruction of the timbers and fences at the Parsonage house a sum has been received sufficient to clear the Corporation of the debt incurred

as above mentioned, which enabled the Corporation to apply to the Legislature for and obtain a grant of the farm, agreeable to the original conditions.¹

When the estate of Beverly Robinson was confiscated, the glebe farm, not having been deeded to the parish, was included, and passed to the People of the State of New York. Influence must have been brought to bear on the Legislature, for a special act was passed restraining the Commissioners from including the glebe in the general sale of the Robinson property. It was passed 25th July, 1782,² and the final (fifth) section read as follows:

Preamble,
Setting
forth
the Pe-
tition of
Wardens and
Vestry, &c.
of two
Churches,
for a
House and
Farm at
Peek's-Kill.

“V. AND WHEREAS, the Wardens and Vestry of the two Churches at the HIGH-LANDS and PEEKSKILL, with sundry Inhabitants of CORTLANDT'S Manor, by their Memorial presented to the Legislature of this State, represented, That in the Year One Thousand Seven Hundred and Seventy-two, BEVERLY ROBINSON and SUSANNAH, his Wife, tendered to convey to the said Wardens and Vestry, the Farm then in Possession of EBENEZER JONES, near Continental Village, containing two Hundred Acres, for the Purpose of a Parsonage and Glebe: That the Memorialists, in Consequence of such Tender, purchased the Improvements of the said

¹ Letter of William Denning preserved in the Archives of the Corporation of Trinity Church.

² Laws of State of New York, Vol. I, p. 789.

Said House
and Farm not
to be dis-
posed of
til further
Order of the
Legislature.

EBENEZER JONES, and proceeded to build the House now on said Farm, called the YELLOW-HOUSE; that they were in Possession of the said Farm and House, until the Service of the Country demanded them to yield the same for public use; BE IT ENACTED BY THE AUTHORITY AFORESAID, That it shall not be lawful for the Commissioners of Forfeitures, of the Middle District of this State, to sell or dispose of the said House and Farm; nor the Commissioners of Sequestration to let or demise the same, until the Legislature shall specially order the same; and that the said Wardens and Vestry shall and may occupy, possess, and enjoy the said Premises until such further Order shall be made."

The first Vestry meeting after the War of the Revolution was held on Easter Monday, April 5th, 1790. After the election of Wardens and Vestrymen steps were taken to piece together the broken threads of parochial life. In 1784 the Legislature of the State of New York passed an "Act to enable all the Religious denominations in the State to appoint Trustees who shall be a Body Corporate for the purpose of taking care of the temporalities of their respective congregations and other purposes." Availing themselves of this provision St. Peter's and St. Philip's became a corporation on the 22nd of December, 1791.

Duly incorporated, and provided with a minister, the necessity of securing a legal title to the glebe and parson-

age was apparent, and the Vestry set itself to the task of paying off the incumbrances. At a meeting held on March 31st, 1792, they

Then did Examine the Accts^s of Mr Dan^l Birdsall and find Due to him Exclusive of his Improvements on the Gleb Farm to amount to £257-9-5 & Did Appoint John Jones and Isaac Devenport to Inspect and Judge the Improvements that the said Dan^l Birdsall have put upon the gleb.

On the 7th day of April the committee reported that "they have brought in the sum of twenty-four pounds, ten shillings for James Croft and two pounds ten shillings for Dan^l Birdsall." The Vestry proceeded at once to liquidate these amounts, and their so doing is thus recorded in the minutes:

At a Special Meeting of the Wardens and Vestrymen of Prot. Epis. Church on the manor of Cortlandt Near Peeks Kill the 18th March, 1793

Present, the rev^d Mr Andrew Fowler

Mr Caleb Ward Warden

Caleb Morgan

Salvenus Haight

Isaac Devenport

Jarvis Dusenbury Vestrymen

Proceeded to business, and a Settlement being made with Mr Dan^l Birdsall, he gave the Vestry the Following receipt in full to the Present Day—Viz

Peeks Kill in Cortlandt Town.

the 18th March 1793, then received of the Church Wardens and Vestrymen of the protestant Episcopal Church in Cortlandt Town, the Sum of two Hundred and Eighty Four pounds nine shillings and five pence, that is to say, two Hundred and fifty seven

pounds nine shillings and five exclusive
of my Improvements and also twenty four
pounds ten shillings for James Crofts
improvements, and two pounds ten shillings
for my own improvements; In full of all
Debts, Dues, or Demands of what name or
Nature soever, upon the Glebe belonging
to the Churches aforesaid, & moreover I
Do hereby give up all Right title or
Claime that I may have upon the same,
on account of any Dues I may have therefrom

Rec^d by me

Dan^l Birdsall

Attested by me

Andrew Fowler.

At last the parish had fully complied with the conditions laid down by the donor twenty years before, and a petition was prepared and presented to the Legislature praying for "a grant to the full extent of the first grant or intention."

An unexpected difficulty intervened. "Some members of the Presbyterian congregation entered a claim on the ground that the gift was intended for both denominations, and the grant was not obtained."¹ This claim had no foundation in fact; all the records show that it was a gift for the United Churches at Peekskill and in the Highlands. The parish had influential friends at Albany. The Lieutenant-Governor and presiding officer of the Senate was Pierre Van Cortlandt, a communicant of St. Peter's, and the senior Warden of the parish was a member of the lower House, and on March 27th, 1794, the property was restored to the parish.

The Act is as follows:

¹ Hobart MSS.

An Act for granting a certain glebe to the United Churches of St. Peter and St. Philips, passed 27th of March, 1794—Whereas the Commissioners of Forfeiture were by law inhibited from selling the Parsonage and Glebe near the Continentalville Village, formerly in the possession of Ebenezer Jones; and whereas the said Glebe was vested in the People of this State by the attainer of Beverly Robinson, late of the County of Dutchess, who in his lifetime promised to convey the same to the use of the Rector, Wardens and Vestrymen of the United Episcopal Congregations of St. Peter's Church, now in the Town of Cortlandt, in the County of Westchester, and St. Philip's Chapel, in Philipstown, in County of Dutchess: Therefore—Be it Enacted by the People of the State of New York represented in Senate and Assembly and it is hereby enacted by the authority of the same, that all the right, title and interest of the People of this State in and to the Glebe shall be and hereby is granted to the Trustees of the United Protestant Episcopal Churches of St. Peter's Church, in Town of Cortlandt, and County of Westchester, and St. Philip's Chapel, in Philipstown, in County of Dutchess, and their successors forever in trust for the use of the said united congregations.

At the next Vestry meeting it was resolved:

That the thanks of this Vestry be given to Pierre Van Cortlandt Esq. for the great pains he has taken at the Legislature of this State to obtain a Title for the Glebe belonging to these Churches.

The Rev. Andrew Fowler was the first occupant of the restored Parsonage House which the Vestry agreed to repair “as far as the funds of the Church would allow.” In 1793 it was resolved—“That a Barn shall be built on

the Glebe, consisting of 22 feet in length and 20 in breadth this summer. Voted that 200 white pine boards shall be immediately purchased to repair the house on the Glebe." A few weeks later at a special meeting, "The Rev^d M^r Fowler acquainted the Vestry the reson of his Calling them together at this time wars to hasten the repairs of the house."

On the 4th day of January, 1794, the Vestry

After due Examination of the several accounts respecting repairing the house on the Parsonage and building the Barn—found them standing as follows, viz.

Due Mr. Smith Jones for Labour	£38. 7. 8.
Due Mr. Fowler for boarding the labourers	11. 15. 8.
Due Mr. Jarvis Dusenbury for sundries	20. 4. 1.
Due Mr. Saml. Jefferts for timber	1. 10. 0.
Due Mr. Thomas Dupree for labour	7. 6.
 Total sum due	 <hr/> <hr/> £72—4—11

On April 21st the Vestry

Did then settle with Mr. Jarvis Dusenbury and Recv^d the sum of £74—14—10 including the several sums before mentioned for the repairs of the house.

From 1792 to 1840 the glebe figures largely in the minutes of the Vestry. When, as was so frequently the case, there was no Rector the farm was rented by the year. The first tenant was Daniel Haight in 1774. When the parochial records resume in 1791 we find the farm in the occupancy of James Croft and Daniel Birdsall, and in March of the following year the Vestry "did appoint John Jones and Isaac Davenport to Inspect and Judge

the Improvements that the said Dan¹ Birdsall have put on the Glebe." This committee "brought in the sum of twenty four pounds, ten shillings for James Croft, and two pounds, ten shillings for Danl. Birdsall."

In 1795 "Mr. Salvenus Haight, Mr. Danl. Haight and Caleb Morgan were appointed to Inspect the Lines and Line Fences of the Parsonage farm on the 24th day of October, 1795 at ten o'clock of said day."

At a Vestry meeting held on March 31st, 1798,

the aforesaid Churches being Vacant as to a minister—it was thought advisable to rent out the Glebe farm when it wars unanimously agreed that Salvenus Haight & Caleb Morgan should be and are hearby appointed as a Commety to Rent out the above sd Glebe—when the sd Commety Did agree with Thomas Hunyen¹ for the sum of Thirty-five pounds for one year; from the date thereof the said Thomas Hunyen is to put the sd Rent in stone wall on the place Except Six pounds which he is to pay in Cash to the Wardens and Vestry at Expiration of the year. The Stone Wall is to be 4 feet 8 inches high, 2 feet wide at the bottom and Double half way up, and to be well Done; the said Hunyen is to Draw the stone for sd wall and make it where the sd Commety shall appoint—and be at 4s/ pr Rod—the sd Hunyen is not to keep a Publick house nor suffer any to be kept in sd house nor Dammage the house

As witness our hands the Day and Date above written

Daniel Haight
Abram Garrison

Caleb Morgan
Silvanus Haight
Thomas Henyen.

¹ In some old deeds this name is spelled "Hennion."

In 1799 Daniel Haight was appointed

to call a Jury to apprise Damages Done to the Parsonage Farm by Laying a Road threw The Same and it is Further agreed that Thomas Henyon have the use for one year, he paying Thirty-five pounds witch sum is to be Layed out in Stone Fence on said Farm.

The following year the farm was rented at forty pounds to Henyen, it being stipulated

that the rent is to be put out in stone wall as yusual at fore shilling per rod, also the said Thomas Henion is to sow the winter grane allon the west side of the road, also the stone fence to be made on the west side of the Rode along were the new road is laid owt.

The Vestry was not free from difficulties with its tenants, and in 1800

It was agreed that Harry Garrison, Joshua Lancaster and Benjamin Douglass Jun^r be a Committee to examine the Damages Done on the Parsonage farm and agre with Thomas Henyon for the Same and if Mr. Henyon will not Pay what Damage they Judg to have bin Done by him, the said Committee are hereby otherrised to take the Steps of the Law to collect the same.

Subsequently this Committee reported that—

After viewing the damage done on the Glebe farm by Thomas Henyon that it is there opinion that the sum of Ten pound Damage was Done by sd Henyon & that the said Thomas Henyon Mentioned to the Committee that he wanted a new Roof on the Barn to which the Committee agreed to allow him Six pound for that purpose out of the Ten pound

Damage as afforesaid, and that he has put on the said Roof & there remains a ballance of Ten Dollars Due the Wardens and Vestry of said Churches.

In 1802 Joshua Lancaster was allowed twelve shillings "for Riting lease for the Gleeb." The same year James Mandevill assumed the tenancy under the following conditions:

First, that there shall not be more than 15 acres of Winter Grane left on the Farm, and not more than 5 acres of Corn and 8 acres of Buckwheat sowed in one yeare, and no wood or poles to be sold of said farm, and that their shall be no Tavern kept or Dancing allowed in said house, and that the fences shall be left in as good repaire as he finds them, and that no Meddowland shall be plowed, and no Cattle is to run in the Meddow after the 20th of March in each year, and that the Tenant shall be accountable for all dammagge that the house and farm shall receive by his neglect, and the said Mandeville shall give up the premises unto the Wardens and Vestry without trouble under the penalty of one hundred dollars—the rent to be paid in Cash at the end of the year.

Here is Thomas Henyon's account with the Vestry when he gave up his tenancy in 1802:

Thomas Henyon to the Wardens and Vestry

Dr	
April 29th	
1802.	
To 1 years Rent ending April, 1802	£45. 00. 0.
To damage done on the Farm by cutting	10. 16. 0.
Hoop Poles—Wood	<hr/>
	£55. 16. 0.

Cr

By repairing the Barn	£ 6. 0. 0.
By making 27 Rods over the hundred Rods for Rent,	5. 8. 0.
By Dan'l Haight's Note	26. 15. 0.
By Cash paid James Mandeville	17. 13. 0.
	<hr/>
	£55. 16. 0.

In addition to the farm James Mandeville was allowed to have the pasture of the ground lying around St. Peter's Church for twenty shillings, it being, however, stipulated that he should not be allowed to pasture hogs on the said land. At the close of the year his account with the Vestry is thus recorded:

James Mandeville to the Wardens and Vestry:—

Dr.

1803

To 1 years rent of the Parsonage Farm,	£35. 0. 0.
To 1 years rent of the Church land,	1. 0. 0.
To Cash received	
Daniel Haight	10. 3. 0.
	<hr/>
	£46. 3. 0.

Cr

By sundries for repairing the Parsonage House,	£26. 5. 10.
By Cash paid to Henry Mandeville for Boarding men when repairing the house, clearing meadows, and all other services done by him	8. 14. 0.
By Cash	11. 3. 2.
	<hr/>
	£46. 3. 0.

The following year the rent of the glebe was raised to fifty pounds, the tenant being required to give security, and the removal of "hay or dung" from the farm was prohibited. James Mandeville continued as tenant of the farm for several years, and in 1822 Joshua Nelson assumed the tenancy at one hundred dollars per annum and "to be allowed out of his rent to put a new roof on the Parsonage House—a pine roof of Good short pine shingles." The following is a copy of the lease:

An Article of Agreement and farm let to Joshua Nelson by the Committee Harry Garrison and Daniel Haight who ware appointed by the Wardens and Vestry of said Church to let the Parsonage Farm for the year 1822—

And we the said Committee do by thes presents Let the Parsonage Farm for one year from the first day of April, 1822, till the first day of April, 1823, for the sum of Ninety Dollars a part of which may be paid in Making of Stone Wall on said Farm in such place as the Wardens and Vestry shall Direct.

And the following is the Restrictions on which the Farm is let:

No Hay to be sold off the Farm nor any Manure off of the said Farm on any pretence whatever but to be used on the farm. Not more than twenty acres of Winter Grain. Not more than the same Quantity of acres of Summer croppes and the Meadows to be kept in good repair, that is free from brush and in a farmer like Mannor to be done at the expense of the said Joshua Nelson, and no More firewood to be cut than for the use of the family of the said Joshua Nelson he to have the full use of all the lands of said farm for the aforesaid term.

And at that time on the first day of April, 1823, to give up the said farm to the Wardens and Vestry or Make a further Agreement for another year, and it further agreed on that if the said Joshua Nelson shall Seed any of the Land of said farm and not stay more than one year then the Wardens and Vestry to allow him out of his rent such sum as is right & reasonable, but if he shall continue on said farm then the seeding to be continued for his benefit.

As Witness to this agreement we have hereunto set our hand and seals this 24th day of January, 1822.

Daniel Haight (Seal) Joshua Nelson (Seal)
 Harry Garrison (Seal).

For some years there was an agitation to sell the glebe farm and invest the money for the good of the parish. As far back as 1812 "several members of the Vestry concurred in a scheme for selling the Glebe," but, writes a parishoner to Bishop Hobart, "The manner of the gift from Mr. and Mrs. Robinson, the obtaining a confirmation of that gift by a Law of the State, and a certainty of a future fund to the Churches, induced William Denning to oppose that measure of sale, and it is sincerely to be hoped it never will again be attempted."¹

The question of the sale was however taken up seriously in the year 1827, when the then Rector, the Rev. Edward J. Ives, put the case to Bishop Hobart thus:

At the last parish meeting the officers of my Church resolved to dispose of it, provided it met with your approbation, and Judge Garrison was authorized to address you on the subject . . . The annual avails from the Farm do not exceed \$100, and part of this is to be appropriated to repairs on it. It will

¹ Hobart MSS.

command (it is supposed) when offered for sale three or four thousand dollars. Is it not best to dispose of it, and invest the amount in safe and permanent stock in N. Y.?

On January 4th, 1828, the Vestry voted "to petition the Chancellor for leave to sell the farm," and one year and a day later "agreeable to the Order of the Chancellor of the State of New York, the Gleab was offered for sale. Sixteen dollars, thirty seven and a half cents was offered per acre."

The price was not deemed satisfactory and "the sale was then adjourned until the second day of February at 2 o'clock p.m." On that day "the farm was again offered for sale, and struck off to Joshua Nelson of Philips Town at sixteen dollars, fifty cents per acre." A little later this note appears in the minutes of the Vestry:

Memorandum.

Joshua Nelson to whom the Farm was struck off at the auction afterwards became dissatisfied with the purchase and paid the costs of obtaining the Decree of Sale &c from the Chancellor to R. C. Cruston to be released from the purchase which Wardens and Vestry consented to do.

Once more, therefore, the weary round of renting was taken up, and Christopher Haight became the tenant at a rental of \$125. For security Haight gave a bill of sale on the hay and rye. There is preserved an interesting account of Christopher Haight's dated 1829:

To Vestry for Rent. Contra.	Cr.
November 12th, 1829.	
To 16 boards for Barn	\$2-00
" 3½ lb. Nales	1-04½
" James Mowetts labor at Barn	1-50

To 1 doz panes of Glass	-75
" putting at Back in Chimney	1-00
" Sill under the Doar	-75
April 16th, 1830	
To Cash on Rent	70-00
" 16 bushels of Corn—paid to Mr Garrison	8-25
" Cash paid J. Garrison for Rent	10-00
April, 1831.	
To Cash paid to Garrison	38-00
" 60 Boards at 14 ^d per board	8-75
" 11 lbs. Nales	$83\frac{1}{2}$
" Labor by Roberson	2-50
" Drowing the 60 Boards from Peekskill	2-00
" Drowing the Ladder from Mandevills	1-00
" 1 days work by me and 2 days by Stephen	2-25
" 3 Rods stone Fence at one dollar per rod	<u>3-00</u>
	<u>\$153-63</u>
May 31st, 1831	
To Cash paid John Garrison, Clerk	<u>65-00</u>
	<u><u>\$218-63</u></u>

How the farm passed out of the hands of the Vestry
is thus described by the late Frederick Philipse:

20th October, 1838.

By unanimous consent of all the acting members
of the Vestry, both of St. Peters and St. Philips (altho'
without any formal meeting being had) the Glebe
Farm belonging to the said Churches was sold at
Peekskill at Public Auction in pursuance of advertise-
ment, and under an authority obtained from the Court
of Chancery on the 10th of November, 1828, and
under the direction of Isaac Seymour Esq., General
Pierre Van Cortlandt and others, and was struck off
to David McCoy for the sum of \$5001 that being the
highest bid for the same.

The terms of settlement were one half cash, the other half left on bond and mortgage for twenty years at 6%.

As the parish was about to divide it was mutually agreed that St. Peter's should receive the cash, and St. Philip's assume the mortgage. The resolution of the Vestry (1839) is very explicit:

Resolved, that one half of the proceeds of the said sale to be and hereby is irrevocably appropriated, given, pledged and devoted to and for the exclusive use and benefit of S. Philips Chapel and the attendant minister and congregation hereof only—for the advancement of Religion according to the Rites and Doctrines of the Protestant Episcopal Church—and to be under the exclusive direction of such of the Church Wardens and Vestrymen of S. Peter's Church and S. Philips Chapel, now united, as shall be residents of Philips Town, and attendant upon Divine Worship at that Chapel.

The deed ran as follows:

Harry Garrison, Pierre Van	: Corporation Deed.
Cortlandt, Wardens, and S.	: Dated Apl. 1, 1839.
Gouverneur, Cornelius Nelson,	: Ack'd Feb. 3, 1840.
John Garrison, Daniel Haight,	: Rec'd Dec. 10, 1851.
H. C. DeRham, Isaac Seymour,	: at 11 a.m.
Frederick Philipse, Vestrymen	: Liber X., page 310.
of the Corporation of St. Peter's	: Cons. \$5001.
Church in Peekskill, in the Town	:
of Cortlandt and County of	:
Westchester, and St. Philip's	:
Chapel, in the Highlands, in the	:
Town of Philips and County of	:
Dutchess (now Putnam)	:

To
David McCoy
Sold at Public Auction.

CONVEYS:

All that certain farm or tract of land situate in Philipstown aforesaid, bounded as follows; to wit: North by land now or formerly of Isaac Lent and James Mowatt, on the east by land now or formerly of Isaac Lent, on the south by the Putnam County line, until it comes to the land of Pierre Van Cortlandt, and on the West by the lands now or formerly of James Mowatt and James Croft. Containing about 200 acres, be the same more or less. Being the same premises which were granted by the people of the State of New York to the Trustees of the United Protestant Episcopal Church of St. Peter's Church, in the Town of Cortlandt, in the County of Westchester and St. Philip's Chapel, in Philipstown in the County of Dutchess (now Putnam), and their successors forever in trust for the use of the said United Congregations by an act of the Legislature passed 27th March 1794, and which said Trustees and their successors were duly constituted a body corporate under the name and style of the Corporation of St. Peter's Church in Peekskill, in the Town of Cortlandt and County of Westchester, and St. Philip's Chapel, in the Highlands, in the Town of Philips and County of Dutchess, by virtue of and under an act of the Legislature of the State of New York passed 6th April, 1784, entitled an act to enable all the religious denominations in this State to appoint Trustees who shall be a body corporate for the purpose of taking care of the temporalities of their respective congregations and for other purposes, as by reference to the records in the Clerk's Office in the County of

Westchester, Liber A of Religious Societies, page 26, on the 22nd day of December, 1791, will more fully appear.

In subsequent years a dispute arose between the Vestry and McCoy, and recourse was had to the courts. The mortgage was finally paid in 1864 and the proceeds were invested in treasury notes.

This was not the only land owned by the Vestry. In 1806, Daniel Haight, James Mandeville and Harry Garrison were appointed a committee of the Vestry to purchase "a farm of real estate to the amount of the £400 which will be advantageous for the Society to purchase." The land selected adjoined the parsonage farm and was bought from "Samuel Owens, Esq." for £500. In area it was 34 acres, 2 roods, and 15 perches, and Mr. Owens leased the ground for seven years at an annual rental of £25.

That this additional land was for the purpose of enlarging the glebe is evident from the following Minute of the Corporation of Trinity Church:

Resolved that the further sum of £100 be granted to the United Churches of S. Peter's and S. Philip's towards payment for thirty-four acres of land lately purchased as an additional Glebe, and that the sum be paid with the £400 formerly granted for the same purpose and upon the like conditions as are expressed in the grant of that sum.¹

In 1811 the Vestry found it necessary to sell the wood off this lot. It was divided into five lots and sold to the highest bidder, and the following statement is recorded in the minutes:

¹ Minutes of Trinity Corporation, August 29th, 1807, Vol. 2, p. 273.

To share of Wood	Owens Land.
A. Cunie, No. 1	\$18.00
John Oppy, " 2	19.00
Hopper Smith, No. 3	25.12½
Drake Conklin, " 4	25.75
Jas. Mandeville, No. 5	22.50
	<hr/>
	\$110.37½

The disposition of the proceeds of this sale is interesting. Eighty-five dollars was paid to meet an order drawn on the Vestry by the Rev. John Urquhart, Rector of the parish, and twenty-two dollars and fifty cents went to pay a "book account." Harry Garrison and Daniel Haight were each allowed two dollars "for their two days' services in transacting the business."

The acquisition of this property seems to have been peculiarly difficult, for in 1816

the question being put by what Means the Church lost the Lot of Land Purchased of Samuel Owens by Daniel Wm. Birdsall, voted that John Oppie, Major Hanlon and James Mandeville were appointed a Committee to see if there are no Means by which the Church may obtain there property purchased by the Vestry of Samuel Owens.

The Committee never reported.

CHAPTER XII.

THE CHURCHYARD.

FOR nigh upon a century and a half the ground around St. Philip's in the Highlands has been used as a last resting place for the faithful dead. In that hallowed spot there sleep "the forefathers of the hamlet." Men who were prominent in the affairs of the nation, men who directed great commercial enterprises, and men who fought in the Revolutionary and the Civil Wars lie side by side with those whose lives were not the less worthy because they were obscure.

From the earliest times the Vestry of the parish has taken the greatest care of this "God's Acre." For the repeated extension of the churchyard the parish is indebted to the members of the Philipse family.

The oldest tombstone is thus inscribed:

SULVENUS NELSON
who departed this life
July 11th, 1793

Aged 24 Years, 3 months, and 4 days.
Behold and see as you pass by!
As you are now, so once was I:
As I am now you soon must be
Prepare for death, and follow me.

The next oldest graves are

Harry, son of Harry and Jane Garrison,
who died
November 18th, 1795.

Hannah, wife of Jacob Nelson,
who departed this life
February 16th, 1798.

and

ANNA LANCASTER,
wife of Joshua Lancaster,
died April 16, 1799.

Aged 43 years, 1 month and 14 days.

Dear friend that lives to mourn and weep,
Behold the grave wherein I sleep.
Prepare for death, for you must dye,
And be entombed as well as I.

It is an interesting fact that here are buried so many soldiers whose "battle day is done." Two, at least, link us with the far-off days of the Revolution.

LIEUTENANT JOEL JENKINS

Who departed this life
June 23rd, 1827

Aged 69 years, 9 months and 11 days.
A worthy of the Revolution.

And still another link with that memorable conflict is the tombstone of

JOHN BISHOP
A Soldier of the Revolution
who died in 1849 aged 93 years.

Two sons of the parish were killed in the Civil War:

CHARLES A. TURNER,
Died October 10th, 1863, aged 22 years.
A good soldier—A true son of the 38th Regt.,
Co. B, N. Y. Volunteers
Wounded at Fredericksburg.

and

JESSE H. AUSTIN,
Died March 7th, 1865
Aged 18 years and 6 months.
38th Regiment, Co. L, N. Y. Volunteers
Died at Harper's Ferry

An undated "Government stone" marks the final resting place of

ALEXANDER NELSON,
Company L, N. Y. H. A.

Others served in the same conflict, but were spared for longer service:

SAMUEL NICOLL BENJAMIN
Assistant Adjutant General
Brevet-Lt. Colonel U. S. A.
Born January 3rd, 1839
Died May 15th, 1886

and his comrade in arms and kinsman

ABRAHAM KERNS ARNOLD,
Colonel U. S. Cavalry.
Brigadier-General Volunteers.
Born March 24th, 1837
Died November 23rd, 1901.

In two instances the parish gave father and son to serve in the same Civil War—the Halls and the Ardens—and in each case the father was a Vestryman. General Hall is buried at Tarrytown, and his son survives; but the Ardens rest in this churchyard.

GEORGE DePEYSTER ARDEN
Born December 25th, 1841
served during the Rebellion of the seceding States as Colonel of the New York State Volunteers; and after many years of pain and suffering in the patient pursuit of his business died of disease due to the casualties and exposures incidental to his service in the Army.
Died May 26th, 1885.

Near to this son rests his honored father, for long years a Vestryman, Warden and custodian of the churchyard, who, though retired from the Army, responded to his country's need and rendered yeoman service:

THOMAS BOYLE ARDEN

July 18th, 1813

August 18th, 1896

Class of 1835 West Point Military Academy

"For Thou hast been a shelter for me."

In the same conflict there served Harry Arden, another son of the Colonel. He fought under General Banks and rose to the rank of Lieutenant. He died October 6th, 1908. James Turner, John Bliss Miller, Alfred Fields and Richard Austin fought in the ranks. Another soldier's grave is that of the young son of General Arnold:

WALTER MONTGOMERY ARNOLD

Corporal Troop F 6th U. S. Cavalry

Son of

Abraham Kerns and Sarah Benjamin Arnold

Died February 6th, 1895

Aged 26 years.

The Spanish-American War claimed one distinguished son of the Parish:

To the Memory of

HAMILTON FISH, JR.

only son of

Nicholas and Clemence B. Fish.

First Sergeant of

Capron's Troop, Troop L

First United States Volunteer Cavalry.

Killed in Battle at

Las Guasimas, Cuba,

June 24th, 1898

in the 25th year of his age.

Wandering through this peaceful spot and examining the inscriptions, one could call an almost complete roll of the Wardens and Vestrymen of by-gone days. Here lies Joshua Nelson, who was born in 1726, a member of the first Vestry, who died at the age of ninety-one; Justus Nelson, born in 1738; Daniel Haight, born in 1753; Cornelius Nelson, born fourteen years before the Declaration of Independence; Sylvanus Haight, who died in 1834; and Richard D. Arden, a Vestryman from 1840 until 1857. Five members of the Garrison family served on the Vestry, all of whom are buried here, as is also Richard Upjohn, the architect of the present church.

And coming down to later times we mark the graves of William Moore, who entered the Vestry in 1857, and was Warden at his death; Henry W. Belcher for forty years on the Vestry; Hamilton Fish, Governor of the State of New York, Secretary of State, a Vestryman and Warden from 1862 until 1893; the brothers Livingston, Samuel Sloan, President of the Delaware and Lackawanna Railroad, who entered the Vestry in 1875, and served until 1907; William H. Osborn, President of the Illinois Central railroad, and a member of the Vestry in 1877-8; John M. Toucey, General Manager of the New York Central and Hudson River Railroad, a former Treasurer of the parish, and John H. Iselin, a Vestryman from 1890 to 1893.

In this, as in most burial grounds, there are the unmarked graves of the dead. When the New York Central railroad was being constructed through this parish in 1849, an epidemic of cholera broke out which carried off many of the laborers. They were reverently interred in a trench on the north side of the churchyard.

The erection of a larger church in 1861 made the removal of some remains necessary. This was carried out with the utmost care and tenderness. This work brought to light an interesting historical link with the War of the Revolution.

During the War "Beverly," the erstwhile mansion of Colonel Beverly Robinson, was occupied as headquarters by Major-General Israel Putnam, who was accompanied by his wife. There were anchored in the river opposite "Beverly" some American frigates, the magazines of which exploded. This, together with the noise of the battle and capture of Fort Montgomery, so terrified Mrs. Putnam that she fled from "Beverly," and took refuge in the house of Jacob Mandeville at the Four Corners. There she died. The place of her burial has been a matter of much debate. But all the evidence points to the fact of her interment in this churchyard. At the time of her death General Putnam was with the troops at Fishkill. The imperative need for his presence there would necessitate as little delay as possible in the interment, and the churchyard was the nearest and the most fitting burial ground.

The matter seems placed beyond dispute by the evidence presented in a letter to Mr. Stuyvesant Fish written by Colonel J. S. C. Hamilton in 1904. He says, "An old acquaintance of mine, Michael Lee by name, who for many years had been the trusted employee of the late Henry R. Worthington, informed me that when he first arrived at Castle Garden from Ireland, he was employed by a contractor and taken up the river to Garrison; the first work allotted him was to take up the remains of a considerable number of persons buried in a very old

churchyard, the object being to grade up the grounds preparatory to the erection of some other building;¹ in the course of this work he opened a vault situated in the side of the bank, and took out a casket containing the remains of the wife of Major-General Putnam; upon opening the same it was found that she had been prematurely buried, as the remains were face downward, and that the hair was not only in a perfect state of preservation, but had grown until it had covered nearly all the interior of the casket." Upon further pursuing his investigation Colonel Hamilton found a brother-in-law of the contractor, who testified that the remains, with others, were re-interred immediately in the rear of the present church.

It is worthy of historical record that the churchyard was not the earliest burying place. The ground in the rear of Jacob Mandeville's house was used for burial purposes, and the last gravestones were removed about 1862. It is quite within the range of possibility that Jacob Mandeville, whose grave has never been traced, was buried there. Up to a few years ago there could be traced on the Toucey estate many graves. By the courtesy of Mr. James Nelson I am able to reproduce the inscription on a slab of Argylite which he himself copied:

H E R L I E S
T H E B O
D Y O F
I. H. D E S H
Y E 7 1753.

The ground has been cultivated, the graves levelled, and the last stone carried away.

¹ Undoubtedly the new church in 1861.

CHAPTER XIII.

THE PARISH REGISTER.

THE Canon Law of the Church requires that in every parish there shall be kept an accurate record of baptisms, confirmations, marriages, burials, and also a list of communicants.

The earliest parochial register has just been discovered. It is a faded school exercise book, measuring eight inches by seven, and is styled,

Register
of
Baptisms, Marriages and Funerals
of the Congregations of
S. Peter's Church, Peekskill, and
S. Philip's Church in the Highlands
Begun 16th December, 1809, kept by
The Revd John Urquhart, Rector.

There are five recorded baptisms for St. Peter's.

BAPTISMS AT ST. PETER'S CHURCH AND BELONGING TO THAT CONGREGATION.

- | | |
|------------------|---|
| 1810. June 17th, | Baptised, Walter, son of the Rev.
John Urquhart |
| <i>Sponsors:</i> | Major Hanlon, Captain Mandevill,
and Miss Sally Hanlon. |
| 1810, Nov 18th, | Baptised Charlotta, daughter of
Owen and Elizabeth Odell.
<i>Sponsors,</i> the Parents. |

- 1811, July 11th, Baptized Charles, the son of Samuel and Mary Howel.
Sponsors, the Father and Mrs Jane Brown.
- 1811, July 28th, Baptized on Sunday, Elizabeth, the daughter of Henry and Ann Coyne.
Sponsors, the Parents.
- 1811, Oct. 20th, Baptized Anne Matilda, the daughter of James and Mary Summerbille.
Sponsors the Parents and Mrs Lydia Ferris.

BAPTISMS OF THE CONGREGATION OF ST. PHILIP'S CHURCH.

- 1810, Jany 2nd Baptized at Joshua Lancaster's on Tuesday, Joshua, the son of Isaac and Sarah Henyan.
Also Rebecca, daughter of John and Ruth Lounsbury. *Sponsors*, the Mother and Joshua and Susanna Lancaster.
- 1810, July 8th Baptized at Mr William Denning's on Sunday, Charles Denning, the son of James and Amelia Gillespie.
Sponsors, William Denning, William Henderson and Sarah Henderson.
Baptized at the same time and place, Frances Maria, the daughter of William Alexander and Maria H. Duer. *Sponsors*, Lucretia Shaler, Sarah Henderson and William Henderson.¹

¹ Frances Maria Duer was a grandchild of William Denning and Sarah (Hauxhurst) Denning, the latter of whom is buried in the Chestnut Grove south of the Beverly house. She married Henry S. Hoyt, and for some years prior to 1875, lived in the old Beverly house. She died at Newport, R. I., about 1908.

Baptisms of the Congreg' of St Philips Church
Baptized at Joshua Lancaster on Tuesday
2^d Feby 1810 Joshua the Son of Isaac & Sarah
Henderson
Also Rebecca Daughter of John Ruth
Lounsbury
Sponsors.

The Brothers & Sisters of Joshua Lancaster
Baptized at St. William Denning's on
Sunday the 8th day of Feb 1810 Charles Denning
the Son of James & Amelia Gillespie.
Sponsors, Will'd Denning, Will'm Henderson & Sarah Henderson
Baptized at same time & place Frances Maria, the
Daughter of William Alexander & Maria A. Duer.
Sponsors, Lucretia Shaler, Sarah Henderson &
William Henderson.

Baptized at Joshua Nelson's, Jacob Nelson &
Lucy Anne the former born October 18th 1807 the
latter Augt 12th 1810 on Sunday the 17th Feby
1811 being the Children of Mr. & Mrs. Pardoe
of Roughopee

A PAGE OF THE FIRST PARISH REGISTER

1810

- 1811, Feby 17th. Baptized at Joshua Nelson's, Jacob Nelson and Lucy Ann, the former born Oct. 10th, 1807, and the latter August 12th, 1810, being the children of Mr Pardie of Poughkeepsie. *Sponsors*, the Parents and Jacob Nelson and Mrs. Nelson.
- 1811, March 3rd Baptized on Sunday Harriet Jane, daughter of Joshua and Anne Henyan. *Sponsors*, the Mother and old Mr Henyan, the child's grandfather.
- 1811, Sept. 16th Baptized at the house of William Lancaster, Betsey, the daughter of Stephen and Sarah Lounsbury. *Sponsors*, the Mother & Mr. & Mrs. Lancaster.
- 1811, Sept. 29th Baptized in the Highlands, at the house of Captain Philipse, Mary Marston, the daughter of Samuel and Mary Gouverneur. *Sponsors*, Thomas Marston, Jr., Maria Philipse, Mary Gouverneur.
The above Mary Marston was born 2nd August 1811.,
- 1812, Feby 16th. Baptized on Sunday at the house of Joshua Lancaster, Martha, the daughter of John and Ruth Lounsberry. *Sponsors*, the Mother and Joshua Lancaster.
- 1812, Sept 27th. Baptized in S. Philips Church, Maria, the daughter of the Rev. John Urquhart. Born the 28th of July, 10 o'clock at night.
Sponsors, Capt. Frederick Philipse, Maria Philipse and Susan Urquhart, the Mother.

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1812, Nov 22nd, Baptized at Joshua Nelson's house on Sunday before the congregation, after divine worship, Susan, the daughter of George Reade, from Mr. Stewart's mines.¹

1813, Jany 3rd. Baptized on Sunday at the house of Joshua Nelson, before the congregation, Jacob Pardy, son of Cornelius and Charity Nelson. *Sponsors*, the Father and Mrs Sarah Nelson.

Here the record of baptisms by the Rev. John Urquhart ends, as he retired from the parish sometime in 1813, but there is on record the following baptism by the Rev. John Brown, who was Rector of St. George's Church, Newburgh:

1815, Aug 13th, Mary Hannah, daughter of Cornelius and Charity Nelson. Born Nov 13th, 1814. *Sponsors*, the Father and Sarah Nelson.

We now turn to the record of marriages performed by Mr. Urquhart, which is headed

MARRIAGES IN BOTH CONGREGATIONS.

1809, Dec 16th. Married on Saturday at Mrs. Steele's in the Highlands, John Horton and Anne Steele, according to the established form of the Protestant Episcopal Church, before several witnesses.

1810, Jany 2nd, Married on Tuesday at the house of Joshua Lancaster, Joshua Henyan and Anne Lancaster.

¹ Stewart's Mine was on the headwaters of Campus Creek, otherwise called Sprout's Brook.

- 1810, Jany 9th. Married at Mrs. Devenport's, Highlands, on Tuesday, Reuben Travers and Nancy Devenport.
- 1810, Jany 11th. Married at Daniel Haight's, Highlands, on Thursday, Samuel Warren and Martha Haight.
- 1810, Feby 10th. Married at Mrs. Meek's house beyond the Parsonage, on Saturday, Arthur Lancaster and Leah Hopper.
- 1810, Feby 10th. Married on the same day at the house of Joseph Ferris, James Somerville and Mary Ferris.
- 1810, June 16th. Married on Saturday, Ebenezer Owens and Oli Lockwood before several witnesses.
- 1810, Nov 22nd. Married on Thursday, Elijah Davenport and Susan Warren, daughter of Mr John Warren, before several witnesses.
- 1811, Jany 5th. Married on Saturday, James Drake and Polly Smith before several witnesses at the house of Philemon Smith in Canopus Hollow.
- 1811, June 29th. Married on Saturday, Israel Owens and Jemima Rhodes, near St. Peter's Church at Mrs. Rhodes' house before several witnesses.
- 1811, Aug 31st. Married on Saturday, John Spock of Cortland town, and Mary Meiks of Philipstown, at the house of William Lancaster, Highlands, in the presence of several witnesses.
- 1811, Sept 21st. Married on Saturday, Samuel and Theodosia Smith, in the house of Philemon Smith, before divers witnesses according to the prescribed order of the Protestant Episcopal Church.

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- 1812, Feby 26th. Married on Wednesday, before several witnesses, at the house of Jeacox in the Highlands, Cornelius Nelson and Charity Jeacox.
- 1812, March 1st. Married on Sunday evening at the house of Amos Austin in the Highlands, before several witnesses, Jacob Nelson junior and Maria Austin.
- 1812, April 8th. Married on Wednesday at the house of William Lancaster, Highlands, James Dalton and Hannah Lancaster.
- 1812, Oct. 1st. Married at the house of Silas Chapman in Philipstown on Thursday, Ebenezer Cole and Eliza Chapman.
- 1812, Dec. 31st. Married at Mr. Gillet's in the Highlands, on Thursday, Stephen Haight and Lydia Gillet.
- 1813, Jany 7th. Married at Mrs. Lihely's in Philips-town on Thursday, Anjouvine Purdy and Esther Lihely.
- 1813, Jany 9th. Married in the Highlands at the house of Cornelius Nelson on Saturday, James Horton and Anne Nelson.
- 1813, Jany 16th. Married at Mr Chapman's on Saturday, William Travis to Ann Chapman.
- 1813, Jany 25th. Married on Monday, John Horton to Sally Coldgrove.
- 1813, Jany 26th. Married at Mr Legget's, on Brown's Landing, on Tuesday, Peter Lynch and Fanny Delanzay.
- 1813, Feby 16th. Married at Mr Devenport's in the Highlands, on Tuesday, John Warren and Rachel Devenport.
- 1813, March 6th. Married on Saturday at the Widow Meicks', Stephen MacCabe and Betsy Meicks.

There are no burials recorded in this register kept by Mr. Urquhart.

From 1813 to 1837 there are no entries of baptisms, marriages or funerals, and no trace or suggestion of any such records. The reason lies in the difficulty of obtaining clergy for the work of the united parishes. The churches were only opened at intervals for services, and the sacraments were but rarely administered.

The next parish register we owe to the Rev. Henry Lemuel Storrs, who was Priest-in-charge of St. Philip's in the year 1836. Writing on October 23rd, 1836, Mr. Storrs says, "I have not yet discovered any register, nor do I suppose any has been kept." Evidently Mr. Storrs had not then access to the records of Mr. Urquhart, but he himself made and kept a careful record of his own official ministrations.

It is headed:

Register of the
Baptisms, Marriages, Funerals and
Confirmations
St. Philip's Church,
Philipstown,

Commenced Oct 23rd, 1836 by Henry L. Storrs, Minister.

BAPTISMS.

- | | |
|------------------|---|
| 1837, June 15th. | Maria Lent, aged 19 years, daughter of John and Rachel Lent. |
| 1837, July 9th. | Mary Ann Hamilton, aged two months, daughter of Alexander and Sarah Hamilton. |
| 1837, Oct. 10th. | George Francis Garrison, aged 4 years, son of John and Martha Garrison.
and
Margaret Dominick Garrison, aged 2 years, same parents. |

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1837, Oct 10th. Nicholas De Peyster, aged 11 years,
son of George and Lydia De Peyster.

MARRIAGES.

1837, March 1st. Elisha Nelson to Phoebe Jane Birt-sall.
1837, April 2nd. Sebastian Sohn to Barbara Schuland.
1837, June 15th. Christopher McDowell to Sarah J. Warren.

FUNERALS.

[To Mr. Storrs we are indebted for the first record
of Burials in the Parish Register.]

1836, Oct 23rd. Sidney Mead, son of Joseph N. and
Betsy Mead.
1836, Dec. 11th. William Sutton of Cold Spring.
1837, June 18th. Maria Lent, aged 19.
[Mr. Storrs records her Baptism three
days before her death.]

CONFIRMATIONS.

Prior to the ministry of Mr. Storrs no record had been kept of confirmations, and of the following names he writes, "A correct list of the persons confirmed in St. Philip's Church, as I can make out, no register having been kept before, that I can discover."

Daniel Haight	Harry Hooper
John Nelson	John Garrison
Lydia Garrison	Harry Garrison
Mary H. Nelson	Sarah Woolstencroft
Charity Nelson	Mary Gouverneur
	Margaret Gouverneur.

Presumably these had been confirmed prior to 1836, and on September 28th, 1837, the following were presented to the Bishop for confirmation:

Elizabeth K. Storrs
Helen Arden

Frances Arden
Phoebe J. Garrison

The Bishops who have administered the sacred rite of confirmation in the church are: Onderdonk of New York (1843), DeLancey of Western New York (1847), Whittingham of Maryland (1849), Carlton Chase of New Hampshire (1852), Wainwright of New York (1853), Horatio Potter of New York, Seymour of Springfield (1879), Henry Codman Potter of New York, Leighton Coleman of Delaware (1899), Courtney late of Nova Scotia (1908), Greer (1909) and Lucien Lee Kinsolving of Southern Brazil (1910). All, save the three latter, have passed from the Church militant to the Church triumphant.

COMMUNICANTS.

Writing on October 23rd, 1836, the Rev. Henry L. Storrs, minister in charge, says, "This is a correct list of Communicants of St. Philip's Church when I assumed pastoral charge:"

Mr. Samuel Gouverneur
Mrs. Mary Gouverneur
Mrs. Charity Nelson
Mr. Harry Garrison
Mrs. Rachael Garrison

Mrs. Margaret Mixon
Mr. Daniel Haight
Mrs. Jane Arden
Mrs. Sarah Woolstencroft
Mr. Henry De Rham.

In 1843 the Rev. Robert Shaw succeeded to the charge of the parish, and we have the record of his work until 1849:

1843

BAPTISMS.

George Hopper

1844

Daniel and Phoebe Tompkins
 Augustus Nelson
 James Garrison (Adult)
 Sarah Ann Jaycox (Adult)

Richard Beverly Arden
 Samuel Cogswell Nelson
 (Adult)
 Samuel Mandeville Nelson
 Henry Parrish Folson

1845

Frances Jane Hopper
 Henry Cushman Hopper
 Lerene Hows

Elizabeth Jenkins (Adult)
 Mary Ann McCormick

1846

Robert Hopper
 Mary A. Parrott

Henry Arden

1847

Mrs. Mary Nelson (Adult)

Mrs. Ellen Austin (Adult)

1848

Justus Austin

1849

Louise S. Pierson (Adult)

James Lennox Huggins

MARRIAGES.

1843, Dec. 27th.

William Augustus Hows to Margaret Nelson.

1844, Feb. 18th.

Thomas H. Austin to Ellen Nelson.

1845, Dec. 20th.

Cyrus Van Tassel to Alisa Weeks.

1846, Jan. 10th.

Cornelius Turner to Esther Currey.

1848, Apl. 1st.

James Sparks of Peekskill to Lydia Garrison, daughter of James Garrison.

BURIALS.

1843 Sept. 20th.

Mrs. Sarah Rosseter

1844 Aug. 4th.

John W. Jaycox

1845

Anne Croneyn.

1846	Frances, daughter of R. D. Arden.
	James Henry Garrison, son of Judge John Garrison.
1847	Samuel Gouverneur (Warden).
1848	Mrs. Lydia De Peyster, mother of Mrs. T. B. Arden.
	Mrs. Elizabeth Jenkins.
	Mrs. Mary Gouverneur, widow of Samuel Gouverneur.
1849	Mrs. Jane Arden, wife of Thos. B. Arden.
	John Bishop, aged 93—a soldier of the Revolution.
	Mary Brown.
	Julia Belcher.

CONFIRMATIONS.

1841	Margaret Williams	James H. Garrison
	Mary A. Arden	*Mrs. Hopper
[*This was the first confirmation after St. Philip's became an independent parish.]		
1843, Oct. 15th, by Bishop Onderdonk:		
	Sarah Arden	Reuben Turner
	Richard Hopper	Maria Turner
	Peter Bross	
1847, Sept 19th, by Bishop De Lancey:		
	James Garrison	Elizabeth Shields
	Thomas B. Arden	Hannah Garrison
	Sarah Haight	Jane Nelson.
1849, June 18th, by Bishop Whittingham:		
	Elizabeth Person	Louise S. Nelson
	Thomas H. Austin	Ellen Austin
	Mary Jane Barton.	

It is worthy of note that Thomas H. Austin is the oldest living communicant of the parish. He has preserved unbrokenly his association with St. Philip's for sixty-two years.

The following is a copy of the Parish Register of baptisms, marriages and funerals from 1852 to the present day. The gaps in years are accounted for by the absence of any rector in the parish.

BAPTISMS.

1852:

Alexander Austin	Washington Irving Tenike
Almira Jenkins	Matilda Geron
Georgiana Devoe	Elizabeth Geron
Melissa Hopper	Charlotte Geron
Alice Hopper	William Monroe
Fannie Devoe	Martin I. Monroe
Elizabeth Garrison†	

1853:

Joel Jenkins	Stephen Nelson
Isaac Jenkins	John Nelson
Charles Jenkins	Sarah Louisa Miller
Ezra I. Nickerson	John Miller
Seymour Crozier	Harriet Turner
Edgar Crozier	Matthias Turner
Peter Crozier	Alby Jane Bloomer†
Lydia Jenkins†	Benjamin Turner†
Mrs. Deoe†	Thomas Austin
Henry Crozier	Sarah Ann Turner
Susan Turner†	Jane Currie
Sarah Devoe	Sarah Williamson
James Nelson	William Maguire
Jacob Nelson	Adria Devoe

† Adult.

1854:

Louisa Stephania Hopper
Abraham Austin
Sarah Catherine Tompkins

Eleanor Tompkins
Margaret Tompkins
Guy Evans Huse

1856:

Frances Sebastian Pecke
Eveline Valentine
Edwin Valentine
Francis Austin
Susan Jeanette Wood

David Wood
George Wood
Samuel Wood
Isaac Wood
Sarah Jane Jackson

1857:

Parmela Bailey
Patia Philips Bailey
Joseph Smith Bailey
Cortlandt Valentine
Mary Frances Hopper
Adelina Meeks
Melissa Meeks
Anne Meeks
Mary Elizabeth Van Tassel
Samuel John Turner

Evelyn Turner
Eveline Turner
Franklin Edgar Pierce
Turner
Charlotte Selina Turner
Laetitia Turner
Orrin Cables
Emma Dora Conclin
Anna Weir Young
Phebe Clarissa Wood†

1858:

Mary Elizabeth Tompkins
Mary Esther Belcher
Mary Philipse
David Austin
Emma Austin
Elizabeth Tompkins Nelson†

Rebecca Austin†
Hannah Turner†
Mary Eliza Turner
Mary Jane Garrison†
Mary Warren
Henrietta Warren

1859:

John Van Tassel†
Ames Cables

Catherine Curry

† Adult.

1860:

Mary Elizabeth Hopper†	Lewis Turner
Hannah Maria Van Tassel	Ida Madora Cables
Lewis Mead Van Tassel	Abby Cables
William Henry Curry	Mary Elizabeth Austin
Anna Ellida Maguire	James Henry Turner
Mary Ellen Weller	Mary Currie† (born in 1792)
William Boothroyd Weller	Mary Ann Currie†
James Weller	Hannah Esther Currie†
Sarah Weller	Francis Waters†
Matilda Tompkins	Emma Augusta Nelson
Mary Emma Meeks	Elizabeth Adeline Nelson
Seymour Allen Hopper	Harriet Elizabeth Denike
Charles Hamilton Bross	Eleanor Amelia Denike
Martha Ann Garrison	William Henry Miller
Henry Elisha Belcher	James Albert Miller
William Wilson McRonald	
Nellie Lent	

1861:

Catharine Amelia Currie	Darling Hoag
Glorvina Hoffman	Frederick Lent
James McCoombs	Cyrus Van Tassel
Sarah Elizabeth Warren	Charles Gilbert
Mary Augusta Chapman	Anne Melia Gilbert
Mary Elizabeth Devoe†	Fillimore Austin
May Catherine Gilbert	Edward Alonzo Nelson
Benjamin Gilbert	Sarah Jane Nelson
John Gilbert	Amelia Frances Ryan
Mary Elizabeth Van Tas- sel	Clara Livingston
Rachel Van Tassel† (born 1776)	Sarah Jane Turner
Delia Abbey†	Lydia Currie
	Catherine Wadsworth Phi- lipse

† Adult.

1862:

Harriet Brosse†	William Mitchell Vail
Harriet Gertrude Hopper	Hoffman
Frederick A. Hopper	William Jeny Denike
Fannie Clara Homer†	Emma Louisa Denike
Franklin Lee†	Sarah Ann Galloway
Charles Edward Bunte	Charles William Brosse
Emaline Denike	Jenie Winnie Denike
Susan Elvira Denike	Phebe Chapman†
John Jacob Denike	Edward Meeks

1863:

Anna Weller	Horace Cables
Catherine Kane†	Howard Cables
James W. Robinson	Frederick Cables
George Miller†	Lavinia Cables
Susan Currie†	Clara Gilbert
Jane Van Tassel†	Sarah L. Denike
Mary Susan Turner	Isaac James Van Tassel
Mary Austin†	Maria Miller
Loretta Turner†	Ivons Miller
Effeline Conklin†	Darius Juston Miller
Hannah Jane Conklin†	Ellsworth Miller
Mary Jenet Garrison	Emma Lavinia Austin
William Henry Galloway	Margaret Ann Agnes Shein
Catherine Ann Jenkins	Eleanor Louisa Hoffman

1864:

Sarah Monnet†	William McCoombs
Sophia Hogg	Melissa Denike†
Sarah Lavinia Young	Margaret Jane Cables†
William Henry Young	Mary Jane Moffat†
Minerva Jane Young	Adele Margaretta Landi
Mary Elizabeth Young	Margaret Gouverneur Phi-
George Washington Young	lipse
Sarah Melissa Mason	Anna Mitchell Upjohn
Margaret Lavinia Mason	James Henry Austin

† Adult.

1865:

Hester Robinson†	William Terwilliger
Emma Jane Galloway	Eleanora Turner
John Warren Garrison	Henry Melville Deronda
Ellen Josephine Austin	John William Deronda
Margaret Turner†	Carrie Deronda
Mary Frances Valentine	David B. Jenkins
Arthur James Valentine	George Edgar Deronda
Minerva Valentine	Ann Eliza Youngs
Charles William Valentine	Charlotte Louisa Brosse

1866:

Eliza Guilbert	Aaron James Mason
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1867:

Emory J. Turner	George Edward Debevoise
John Robinson	Randolph Foster Debevoise
Nelson Robinson	Cecilia Denike
Samantha Walsh	Laura Denike
William Hogg	Susan Elizabeth Miller
James W. Guilbert	Emily Dunn
Lavinia Turner	

1868:

Elizabeth Ann Shields	Christina Miller
Julia Carrie Meeks	Abraham Miller
Mary Achley	Samuel Miller
George Alansen Jenkins	George Mowatt
Arden Post	William Eshleman
William Livingston Robinson	Jenie H. Austin
Phebe Augusta Galloway	Michael James Van Voorhis
Annie Arden Mason	Thomas Samuel Youngs
Walter Denike	

† Adult.

1869:

Mary Van Tassel†	Julia Wood
Lucy Van Tassel	Willie Robinson
Willie L. Miller	Willie Mowatt
Franklin T. Miller	Elizabeth Hogg
Margaret A. Miller	Mary P. Johns
Mary Hannah Mowatt	Harry P. Johns
Walter Scott Skein	

1870:

Eliza Jane Angove	Harriet Isabel Hall
Mary Symonds Angove	Alexander Maccon
Laura Angove	

1871:

Nehusty Guibert	James William Keenan
Caroline Galloway	Minnie Meeks
Carrie Augusta Adams	William John Trewella
Nancy Ellie La Forge	Joseph Trewella
Lucy Adelaide La Forge	Mary Trewella
Joseph Nelson†	Alfred Trewella
Thomas Boyle Arden	Theodore Eugene Vail
Nelson Haight†	Rosella Van Voorhis
Foster Dewitt Germond	James Francis Galloway
George William Austin†	Carry Trewella
Ella Frances Miller†	

1872:

Charles Trewella	Mary Elizabeth Allman
Walter Benjamin Brosse	George Brown Jaques
Victoria Osborne	Lillie May Ellis
David Maguire Miller	Minnie Turner

1873:

Emma Louisa Harriet Garrison	Elvin C. Griffin
Emily Grey	James W. Griffin
Elizabeth Gardner	Joseph V. Meeks

† Adult.

1874:

Charles Mills Upjohn
 Elijah Elmore Mekeel
 Marion Joel Jenkins
 John Wilbur Jenkins
 Stewart Beverly Jenkins
 William Perry Austin
 Delaphine Alice Ellis
 Thomas Richards
 Catherine Denike†
 Mary Elizabeth Denike†

William Henry Denike†
 Helen Elizabeth Denike†
 Webster Eaton Denike
 William James Denike
 Frederick Skene
 Peter Osborne
 Dora Julia Haight
 Alida Haight
 Lily Jane Haight

1875:

Robert L. Meavery
 James Upjohn
 William Youngs†
 John Lorillard Arden

Fanny Beach Upjohn
 Ruth Williams
 George Potter Matthews

1876:

Georgiana La Forge
 Julia Gilbert
 Florence Reward
 Benjamin John
 Marcia Price
 Edward Ellis
 Katharine Croft
 Ada Adelinda Mason
 Arthur Fairfield Austin

Amy Jane Ferris
 Phebe Hannah Curry
 Viola Gillett
 Henry Vaughan Gillett
 James Henry Ratillac
 William Alexander Nelson
 Ida Margaretta Rosskelly
 Hobart Brown Upjohn

1877:

William Tompkins†
 Arthur Heddy
 Minnie Heddy
 James Edward Heddy
 Matilda Heddy
 John Allen
 Mary Allen
 William Allen

Maria Smith
 May Evelyn Denike
 William John Dinnis
 William Charles Hoskins
 Arthur Turner
 Elizabeth Raymond
 Cora Louise Bean
 Kate Opie

† Adult.

1877:

James Varcoe	Susan Opie
Mary Emma Colvin	Emily Opie
Clarissa Colvin	Elizabeth Opie
Bernardina Colvin	Cora Lewis
William W. Light	William John Haight
John Horner	Charles Henry Haight
Sherman Turner	Rina Ellis
James Edward Turner	Florence Tangye
Charles Henry Turner	Lily Keenan
Edward John Thomas	Virginia Keenan
Frederick Wilton Bean	Holly Wilberforce Wells
Kate Bean	

1878:

Adele Spalding	Joel Minerlee Wilson
Sarah Elizabeth Wilson	Henrietta Wilson
Mary Ann Wilson	Margaret Jane Mcavery

1879:

Albert Gray Jenkins	Margaret Elizabeth Turner
David Austin Heustis	Charles Augustus Bross
Annie Elizabeth Austin	Charles Rapello Henderson
John Ernest Wood	
Laura Homer	Emily F. Sherman
Minnie Hopper	James Everett Reid
William Hopper	Josephine Outhouse
Richard Hopper	Lilly Robinson
Richard Benjamin Turner	Thomas James Mcavery

1880:

Samuel Ireland †	Lillie Heddey
Charles Henry Ellis	Julian Irving Leroy
William Beverly Rogers	Marian Hadden †
Alonzo Hadden	Francis Julian Jenkins
Anna Evelyn Hadden	Mary Elizabeth Outhouse
Eugene Heddey	Florence Louisa Mason
George Heddey	

† Adult.

1881:

John Outhouse†	Howard Cyrus Robinson
Frances Mary Maguire	Grace Robinson
Susan Mary Schollderfer	Jeremiah Robinson
Samuel Carleton Rush	Caleb Heustis
Preston Jenkins	John Julian Trimble
Jennie Mabel Austin	Hamilton Fish Austin
Charles Hamilton Austin	Newman Hadden
William Henry Austin	Laura Keenan
Minnie Elizabeth Robinson	

1882:

Edward Willis McIvor	Frederick William Ellsworth
Kitty McIvor	Virginia Sturges Osborn
Mary Luella Hendricks	Maria Antoinette Sherman
Jesse Frances	

1883:

Violet Mabel Rogers	Julia Keenan
Stuyvesant Fish	Frederick Foster de Rham
Albert Ellis†	

1884:

Jane Louisa Schollderfer	Alexander Perry Osborn
Chauncey Smith	Ann Alida Maguire
Edmund Smith	Maggie May Austin
Levi Tuttle	Anna May Heustis

1885:

Cicely Julia Monica Northcote	Robert Armstrong Livingston
Frances Livingston	

1886:

Bertha Lowensberry Miller	Emily Rosalind Fish
	Raymond Austin

1887:

Charlotte Smythe	Ethel Schollderfer
David Curry†	

† Adult.

1888:

Hugh Hamilton Stafford
Northcote
Charles de Rham
Ellen Josephine Austin
John Edward Denike

Elizabeth Maguire
William Smith Livingston
Charlotte Alicia Thompson

son

1889:

Sara Arden Cheesman
Charles Brown

Dorothy Fuller Thompson

1890:

Howard James Hoffman
Anna Jane Hoffman
Bertha May Hoffman
George Vernon Hoffman
Minnie Etta Hoffman
Ellsworth Tuttle Smith
Arthur Graham Paul
Justus Austin†
Thomas Paul
Francis Irene Marshall†

Edith Marshall
William Marshall
Edmund Marshall
Charles Marshall
Betsy Edna Denny
Josephine A. Osborn
Emma Louisa Keenan
Margaret Paul
Howard Paul

1891:

Maria Virginia Haight†
Albert Wright Haight
Kittie Alida Haight
David G. Haight
Ellen Mills
Frederick Smith
Stanley Smith
Emma Avery†
Kate Riley†
May Gillette
Frederick Ralph Haight

John Van Tassel
Laura Van Tassel
Josephine Van Tassel
Lillie Van Tassel
George Van Tassel
Benjamin Van Tassel
Ernest Bogart
Samuel Bogart
Charles Frederick Bogart
Elsie Hoffman

1892:

Samuel Sloan Colt

Aileen Clinton Hoadley
Osborn

† Adult.

1893:

Jennie Louise Wood
Walter Ray
Bertha
Florence Denike

Gertrude Weltha Sharp
James Henry Dibbell†
Helena Livingston Fish
Helen Esther Cables

1894:

Frederick Gore King
John La Forge
Olive Louise Garrison
Edward Meeks†
Timothy Matlack Cheesman

George Galloway†
Dorothy Austin
Kenneth Hansen

1895:

Alfred Irild†
Dora Julia Haight
Minnie Dibbell

Gurdon Saltonstall Osborn
Samuel Sloan Walker
Julia Frazier

1896:

Edmund Alonzo Hadden
Raymond Hay Smith
Robert Jaycox
Isaiah Jaycox
James Jaycox
Estelle Jaycox
Ethel Maud Jaycox
John Homer Haight

Elvira Haight
William Francis Jaycox†
Dorothy Elizabeth Catler
Jesse Maguire
Catherine D. Colt
Alice Ruth Heustis
William Warren Nelson

1897:

Alma Evelyn Hansen
Florence May Jaycox

Frederic Allan Haddon
Kate Cheesman

1898:

James Frederick Cutler
Richard Edsall Trevorah

Robert William Thomas
Barclay

1899:

Niles Croft
Francis Underwood Perry
Hazel Frances Archie
Edith Hope Archie

Beatrice Crawford
Nettie Hadden
Marian Evelyn Hadden

† Adult.

1900:

Elizabeth Denike
Gladys Mary Homer
Helen Frances Schollderfer

Lucy E. Trevorah
Azelmaie Marilla Lewis
Grace O'Brien Moir

1901:

John Albert Homer
Gladys Henrietta Moir

Robert Joseph Trevorah

1902:

Mabel Jenkins

Louis John Frank

1903:

Ruth Sofia Berger

1904:

Nellie May

Jesse Emma Croft

1905:

Howard Jackson Rose
Henry Irving Wood
Cordelia Elizabeth Rose
Thomas Frederick Rose
Samuel Douglas Vander-
mark

David Jordan†
Edwin Russel Trevorah
Francis Bertrand Jenkins

1906:

Eleanor FitzGerald
Leroy Montross Landy

Philip Harris Uhlig
Charles Harold Lewis

1907:

Gertrude Hunter
William Nelson Lewis
Albert Joseph Jenkins

James Henry Griggs†
Ethel Elizabeth Rose
Ellen Compton

1908:

John Montross
Elsie Montross
Harriet Montross

Edward Freeman
Julia Ann Benjamin
Margaret Germond

† Adult.

1909:

Helen Bickel†	Benjamin West Frazier
William Laurence Breeze	Laurits Christian Eiby
Elizabeth Germond	Harold Emil Eiby
Harold Le Roy Valentine	Gordon Thomas Paul
Irving Carlton Valentine†	

1910:

William Hoffman Benjamin	Garrett D. Vandemark†
Stewart Robinson†	Hamilton Fish Breeze
Maud Emeline Polhemus	Raymond Decker Lewis
Rudolf Crystal Hussing	Helen Marion Bell†

1911:

Peter Stuyvesant Fish	Richard Dana de Rham
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MARRIAGES.

1856, July 29th	Rev. John Henry Hobart Brown— Anna Coombs Upjohn. [Mr. Brown became Bishop of Fond du Lac in 1875.]
1860, Dec. 9th	Silas Wood—Anna B. Eckert
1861, Jany. 29th	John Lyons—Mary McKaney
Feby. 4th	Edgar Tirwilliger—Elizabeth Porteus
1862, July 3rd	Peter Nelson Devoe—Fannie Clara Homer
1863, Feby. 10th	William D. Garrison—Emma Louisa Taylor
Dec. 22nd	John Wood—Mary E. Wilson
1865, June 15th	Lester L. Mosley—Isabelle H. Kecler
1866, Feby. 13th	Rev. Richard Bayley Post—Eliza Dean Arden
Sept. 6th	George W. Miller—Emma Augusta Nelson
Dec. 24th	Othniel Eshleman—Phebe Ann Tom- pkins

† Adult.

1867, Oct. 10th	James Hill—Josephine Gardner
1868, June 10th	John A. Van Vorhis—Sarah Catherine Tompkins
Aug. 5th	George Dorrington—Jane Mary Ann MacHenry
1870, Dec. 26th	Joel Miller—Ann Alida Maguire
1871, Oct. 5th	Benjamin Travis—Hannah Jane Conklin
Dec. 13th	Albert Ellis—Margaret Tompkins
Dec. 14th	Samuel Hamilton—Mary Ann Huston
1872, Mar. 2nd	Morgan Osborne—Sarah Ann La Forge
Sept. 30th	John R. Nelson—Elizabeth Budds
1873, Apr. 17th	John Henry Iselin—Mary Philipse Gouverneur
July 18th	Edward Nelson Austin—Mary Polina La Forge
1876, Dec. 29th	George de Forest Baxton—Anna Dudley Ward
1878, Aug. 31st	Edward Higgins, Jr.—Kate Harris
1879, Jan. 19th	Charles Marcus Odell—Martha Jane Gray
Aug. 10th	George Mackey—Minnie Elizabeth Duell
1880, Mar. 30th	George Schollderfer—Ella F. Miller
Apr. 28th	Samuel Rush—Lavinia Atkinson
July 15th	Hezekiah Ellwood Radiker—Jane Churton Gordon
Nov. 22nd	Walter Paul—Emma Frances Austin
1881, June 19th	George L. Hall—Matilda Tompkins
Sept. 21st	George Naylor—Cora Annie Leroy
1883, June 6th	Hugh Oliver Northcote—Edith Livingston Fish
Sept. 9th	Thomas Albert Vanvoorhis—Kate McCarthy

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1883, Nov. 15th	Frederick B. Amerman—Annie Louise Meeks
1884, Apr. 2nd	James Moore—Annie Louise Belcher
1885, Oct. 14th	George Wallace—Josephine Austin
Nov. 15th	George Mowatt—Josephine Outhouse
1886, Oct. 12th	Charles Judson Bogter—Amy Ferris
1887, Sept. 15th	Arthur Thompson—Charlotte Brosse
1888, June 24th	Sherman Higgs—Mary Duell
Sept. 4th	William John McLaren—Mary Emma Meeks
Nov. 14th	William Hamilton—Constance Ann Gurley
1889, Sept. 5th	John Renolds Totten—Elma Preston Van Voorhis
1891, June 20th	George Wallace—Mary Clark
1892, Apr. 28th	William Whitehill—Emma Paul
1894, Mar. 11th	Alonzo Hadden, Jr.—Jeanette Star
Mar. 11th	Peter Hansen—Eveline A. Hadden
Oct. 27th	Hay Smith—Antoinette Hainter
Nov. 27th	Kenneth Frazier—Julia Fish Rogers
1897, June 5th	Robert Barclay—Isabella Maywood
Oct. 30th	Frederick Bloomfield Hibbard—Alida Van Deusen
Dec. 31st	John Henry Eyes—Caroline Lewis
1899, Apr. 5th	John Homer—Alice May Rixon
1901, Dec. 15th	Irvine Hamilton—Laura Homer
1902, Mar. 31st	Fillimore Austin—Dora Haight
1903, Mar. 14th	Thomas Paul—Elizabeth Grahame
Oct. 3rd	Harold Fitzgerald—Elinor Fitzgerald
Oct. 28th	Gustave Henry Uhlig, Jr.—Katherine Elizabeth Frank
1904, Feby. 18th	David Jordan—Eliza I. Miller
Dec. 11th	Irving Odell—Minnie Barsanella
1905, Feby. 23rd	William Whitehill—Jennie Taylor
Sept. 19th	John W. Stowe—Justine Hammond

1906, Feby. 8th	Charles H. Sherrill—George Barker Gibbs
1908, Apr. 11th	William Besley Savage, M.D.—Adèle Louise Ingersoll
1909, July 21st	Terence Patrick King—Grace Ethel Lewis
Sept. 12th	Alexander Buchanan—Jean Cowie
1910, July 14th	Stuyvesant Fish, Jr.—Mildred Dick
Oct. 22nd	John W. Cutler—Rosalind Emily Fish
Nov. 29th	Rev. John McVickar Haight—Elsie Harper Stanton
1911, Aug. 3rd	David Maguire Miller—Paula Theresa Christensen.

BURIALS.

The earliest gravestone in the churchyard is dated 1793, but no burials are recorded in the parish register until 1836. The funeral records are blank again until 1843 when they continue until 1849, and re-commence in 1854 as follows:¹

1854, Sept. 15th	Christopher Haight (Vestryman).
1855, Feby. 8th	Martha Ann Belcher.
Feby. 11th	Mary Nelson.
Nov. 28th	Cornelius M. Nelson (Vestryman).
1856, Oct. 13th	Mary H. Smith.
1857, Jan. 29th	John L. Lent.
Oct. 31st	Margaret Dominick Garrison
1858, Feby. 16th	Jacob Lent (Schoolmaster and Vestryman).
	Francis Austin.
	Mary Elizabeth Tompkins.
1859, July 4th	Jane Arden.
1860, May 30th	Martha Garrison.

¹ The date here recorded is the day of death.

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1861, Jan. 26th	Joseph James Taylor.
July 12th	Sarah Hodges.
Sept. 30th	Cyrus Van Tassel.
Nov. 5th	Elizabeth Garrison.
Nov. 8th	Hannah Garrison.
Nov. 26th	Nancy Hopper.
1862, Jan. 5th	Thomas Arden.
Jan. 6th	M. Philipse.
Mar. 24th	Hannah Currie.
Oct. 5th	Joseph Smith Bailey.
Nov. 9th	James Garrison.
Nov. 21st	Eveline Turner.
Dec. 26th	Mandevill Nelson.
1863, Mar. —	Rachel Van Tassel
Mar. 21st	Patia Bailey.
July 25th	Margaret Jane Cables.
Sept. 16th	Maria Haws Lent (widow of Jacob Lent).
Nov. 4th	Emma L. Austin.
1864, Feby. 14th	William McCoombs.
Oct. 9th	Hannah Turner.
Dec. 9th	Mary Susan Turner.
1865, Jan. 5th	Ellen Tompkins.
Jan. 30th	James Nelson.
Mar. 7th	Jane H. Austin.
Mar. —	Horace Cables.
Mar. 22nd	William Dumont.
July 17th	Richard Dean Arden (Vestryman).
Sept. 27th	Susan Elizabeth Deronda.
Dec. 6th	Peter Bross (Vestryman).
1866, Jan. 24th	Mary Currie.
July 12th	Helen Huggins.
Sept. 14th	Sophia Porteus Hogg.
1867, Feby. 12th	Emory I. Cramer.
Feby. 12th	Lily B. Smith
June 3rd	Sarah Haight.
July 24th	George E. Moore (Vestryman).

1867,	Aug. 6th	David McGuire, Sr.
	Nov. 3rd	John Garrison (Warden).
	Dec. 19th	Minnie Lavinia Harvey.
	Dec. 25th	Sarah L. Denike.
	Dec. 28th	Emma Augusta Miller.
1868,	Feby. 13th	Emaline Miller.
	May 12th	Susan Elizabeth Miller.
	May —	William Henry Youngs.
	June 15th	James Arden.
	Dec. 9th	Annie Arden Mason.
1869,	June 19th	Catharine Wadsworth Philipse.
	July 23rd	Harriet Gertrude Hopper.
	Oct. 27th	Jane L. Miller.
	Dec. 10th	Mrs. William Hoffman.
1870,	Jan. 24th	Phebe Ann Tompkins.
	July 29th	Helen Arden.
	Dec. 28th	John Bliss Miller.
1871,	Jan. 12th	Lavinia Turner.
	Apr. 27th	Joseph Nelson.
	Sept. 5th	Sarah Brosse.
1872,	Feby. —	Arthur Turner.
	Apr. 19th	Nelson Haight
	Apr. 27th	Nathaniel F. Moore, LL. D. (Vestryman and sometime President of Columbia College.)
	May 3rd	Rebecca Austin.
	June —	Maria McCloud.
	Aug. 7th	Minnie Turner.
1873,	July 31st	Frederick G. Denike.
	Sept. 12th	Michael Laquish.
	Nov. 28th	Rachael Lent.
	Dec. 26th	Hannah Laquish.
1874,	Oct. 26th	Frederick Philipse (Warden).
1875,	Mar. 17th	Josephine Turner.
	Mar. 28th	Minnie B. Meeks.
	July 2nd	Frederick Sturges Osborn.
	Aug. 14th	Sarah Van Voorhis.

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1875, Dec. 18th	Matthias Turner.
1876, Jan. —	Harold Dichel.
Jan. 15th	James McCavery.
Jan. 29th	Rachel Ann Mason.
May 25th	John Flavel Lent.
June 16th	Ann Clague.
June 29th	Morgan Dahlgren.
July 5th	Mary N. Lester.
Aug. 16th	Charles Wm. Bross.
Sept. 8th	James Henry Ratillac.
Dec. 18th	S. M. Warburton Gouverneur (Vestryman).
1877, June 4th	Julia Elizabeth Hall.
July 26th	Frederick Wilton Bean.
Sept. 20th	William Tompkins.
1878, July 21st	Maria E. Denike.
Aug. 17th	Richard Upjohn (Vestryman).
Sept. 29th	Mary Wilson.
Oct. —	Thomas Skene.
1879, Apr. 28th	Richard Turner.
July 14th	John Rhodes Denike.
1880, Feby. 29th	Elizabeth Haight.
Mar. 16th	Hamilton Fish Rogers.
July 18th	Samuel Ireland.
Aug. 12th	Charles Henry Ellis.
Sept. 18th	William Smith.
1881, Apr. 27th	Frank Starr.
July 15th	Susan E. Denike.
Aug. 24th	Caleb Heustis.
Nov. 13th	Laura Reenan.
1882, Feb. 28th	Moses Taylor Belcher.
Mar. 2nd	Elizabeth Upjohn.
Aug. 17th	Clarence Gardner Cole.
Oct. 9th	Harvey Lent.
1883, July 1st	Dr. Beverly Livingston.
Aug. 23rd	Sarah N. Garrison.
Sept. 20th	Josephine Nelson.

1884, Feb. 18th	Susan Miller.
Apr. 1st	Elizabeth d'Hauteville Benjamin.
Aug. 4th	Esther Belcher.
Oct. 1st	Elizabeth. Turner.
Nov. 20th	Mrs. William Tompkins.
1885, Jany. 31st	Violet Mabel Rogers.
Mch. 2nd	James McCoombs.
May 26th	Colonel George de Peyster Arden.
July 15th	William Moore (Warden).
Oct. 5th	Marian Haddon.
1886, Feby. 5th	Phebe Jane Garrison.
Apr. 12th	Mrs. George Wallace.
Apr. 15th	Colonel Samuel N. Benjamin, U. S. A.
July 23rd	Anna M. Arden.
Nov. 19th	Mary Lent.
1887, Mar. 14th	David Curry.
Mar. 16th	Margaret Ellis.
June 30th	Julia Kean Fish.
July —	Mrs. John Hopper.
Dec. 19th	Edith Livingston Northcote.
1888, June —	George F. Garrison (Vestryman).
Aug. —	Mrs. Anna Miller.
Nov. —	William Price.
Dec. —	Laura Gertrude Benjamin Brooke.
1889, Nov. —	Mrs. Martha Denike.
1890, Apr. 30th	Frances Maguire.
July 21st	James Mason.
July 24th	Lizzie Pollock.
Sept. —	Ella Ellir.
Oct. 9th	Ethel Schollderfer.
Oct. 16th	Elizabeth Maguire.
Nov. 15th	Ethel E. Austin.
1891, Mar. 27th	Amy Duryee.
Mar. 31st	Margaret Elizabeth Pane.
June 29th	Emma Louisa Garrison.
Sept. 10th	Louis Montgomery Cheesman.
1892, Jany. —	William Allman.

1892, Jany. 11th	Mrs. Margaret Philipse Moore.
Mar. 9th	Edwards Pierrepont.
Mar. —	John Hopper.
Mar. —	Maria Virginia Haight.
Sept. —	Arthur Thompson.
Oct. 25th	Henry W. Belcher (Warden).
Nov. 11th	Ellen Duer Wilson.
Dec. 2nd	William D. Garrison (Vestryman).
1893, Mar. 4th	Mary Janette Garrison.
Apr. 3rd	Joel D. Jenkins.
May 2nd	Timothy Matlack Cheesman, Jr.
June 25th	Mary Gouverneur.
Sept. 7th	The Hon. Hamilton Fish, LL.D. (Warden.)
1894, Mar. 2nd	William Henry Osborn (Vestryman).
Mar. 12th	Anne Jane Brosse.
May 19th	Edward Meeks.
May 21st	Charlotte Alicia Thompson.
Aug. 8th	Timothy Matlack Chessman, Jr.
Oct. 29th	Mary Jane Garrison.
Nov. 21st	Francis Armstrong Livingston (Ves- tryman).
1895, Jany. 3rd	William Nelson.
Mar. 8th	Georgiana de Peyster Dumont.
May 25th	Alfred Fields.
June —	Mrs. Samuel Wood.
July 13th	John H. Iselin (Vestryman).
1896, Feb. —	Hannah Garrison.
Mar. 13th	Gurdon Saltonstall Osborn.
Aug. —	Mrs. Robert Turner.
Sept. —	Colonel Thomas Boyle Arden (War- den).
1897, Mar. —	Dorothy Elizabeth Cable.
May —	Mrs. James Turner.
June 1st	James Turner.
Sept. —	Susan Duryee.
	Mrs. Miller.

1898, June 24th	Hamilton Fish, Jr. (killed in battle).
Sept. 23rd	John M. Toucey (Vestryman).
Nov. 1st	John Cummings Cheesman.
1899, Feby. 22nd	Grace Osborn.
Mar. 15th	Emily Mann Fish.
Apr. —	Evelyn Honsen.
May —	Laura de Rham.
May 10th	Annie Buckley.
July —	Frederick Hodden.
Aug. 15th	Jesse Austin.
Aug. —	David Jenkins.
Sept. 3rd	Maria Louise Auchincloss.
1900, Apr. —	Emma Cables Austin.
Apr. 28th	Sarah Livingston.
Aug. —	John Denike.
Sept. —	Susan M. Weir.
1901, May 9th	Katharine Hopper.
Dec. 23rd	Abraham Kerns Arnold. (General U. S. A.)
1902, Feby. 7th	Virginia Sturges Osborn.
Feby. —	James H. Diblee.
Apr. —	John Albert Homer.
Aug. —	Catharine Curry.
Sept. 16th	Nicholas Fish.
Oct. —	Jacob Newell.
Oct. 11th	Margareta Pierrepont.
Dec. —	George Miller.
Dec. 29th	Warburton Gouverneur Iselin.
1903, June 25th	Sarah Jane Benjamin.
Sept. 17th	Emma F. Schollderfer.
Oct. 19th	Emma Whitehill.
Dec. —	Nicholas C. Thompson.
1904, Feby. —	Earl Grigg.
May 15th	Lizzie Heustis.
May 22nd	Helena Fields
July 29th	Fillmore Austin.
Dec. —	Harvey Gilbert.

1904, Dec. —	Elizabeth Ellen Auchincloss.
1905, Feby. 13th	Hetty Coolidge Haight.
May 26th	Eliza King Belcher.
July —	Hay Smith.
July 24th	Donald Butler Toucey.
1905, May —	Charles Hamilton Shepard.
Aug. —	Cordella Elizabeth Rose.
1906, March 6th	Rosalie Lewis.
May 18th	Laura de Rham.
1907, Aug. 21st	William Nelson Lewis.
Aug. 26th	John H. Eyes.
Sept. 22nd	Samuel Sloan (Warden).
1908, Jan. 31st	Edward H. Duryee.
Mar. 30th	William Edward Kenney.
Aug. 25th	Mary Butler Toucey.
Oct. 3rd	Henry Arden.
Oct. 6th	General Louis Fitzgerald.
Dec. 5th	George Jenkins.
Dec. 23rd	Julia Kean Benjamin.
1909, Jan. 20th	Edward Freeman.
Feb. 23rd	Mrs. Nicholas Fish.
June 22nd	Susan Le Roy Rogers.
Sept. 21st	Charles de Rham (Warden).
Sept. 25th	Elizabeth Germond.
Oct. 26th	Aaron Mason.
1910, Mar. 5th	Elizabeth B. Nelson.
Mar. 21st	Euphemia Kneeland Haight.
Apr. 26th	Norris Haight.
May 4th	Richard Beverly Arden.
July 25th	Ellen Austin.
Aug. 1st	Edgar S. Auchincloss.
Aug. 7th	David Maguire.
Nov. 12th	Dora Haight.
Dec. 8th	Catharine Jane Denike.
	Richard H. Austin.
	Conreid Thorsell.

1911, Apr. 14th	William James Kirk.
May 6th	Emily Fisher Maguire.
Oct. 5th	Mary Louisa Hoffman Nickerson.
Oct. 27th	Seymour Hopper, Jr.
Nov. 30th	Annie Ryan.

SUPPLEMENTARY LIST OF BURIALS

In order to make the list of burials as complete as possible the following are copied from the gravestones in the churchyard; although not recorded in the Parish Register. Many of the interments took place before any record was kept; others were not recorded owing to there being no Rector, or for other cause:

1793		1802
July 11th,	Sulvenus (Sylvanus) Nelson ¹	Jany 15th, Donald McQueen
		1803
1795		Feby 21st, Justus Nelson ³
Jany 21st,	Maria Haight	1804
Aug 18th,	Harry Garrison	March 9th, Salley Budd ⁴
1798		Nov 11th, Delius Ann Garrison
Feby 16th,	Hannah Nelson ²	1805
1799		Nov 29th, Robert Allen
April 16th,	Anna Lancaster	1809
1800		March 25th, Christopher Fowler ⁵
Feby 6th,	Melancton Smith Garrison	1810
" 19th,	Margaret Swan	June 1st, Mary Watson
		August 21st, John Griffin ⁶

¹ Seventh child of Justus and Mary (Haight) Nelson; born March 16th, 1769. Died unmarried.

² Wife of Jacob, son of Joshua and Sarah (Mandeville) Nelson.

³ Seventh and youngest son of Francis Nelson; born February 21st, 1737.

⁴ Wife of Underhill Budd.

⁵ Born July 22nd, 1718. Prior to 1768 was the tenant on the Beverly home farm, and in 1777 rented a farm on the Robinson Lot No. 1 at £2.15.0 per annum.

⁶ Married Abigail Barrett who died October 13, 1831.

1811		1828	
Jan 3rd,	Cornelius Nelson	Feby 12th,	Jane Garrison ⁵
1812		April 5th,	Elizabeth Baxter Nel-
April 14th,	Jacob Nelson ¹		son
May 31st,	John Watson	Oct. 5th,	Martha Haight
1815		1829	
Nov 21,	Catharine Warren	Feb 15th,	Esther Bloomer
1816		June 25th,	Joseph Haight
Nov 3,	Mary Ann Merins	July 1st,	Ruth Selleck
1817		Dec 26th,	Janette Thompson
Dec 14,	Joshua Nelson	1830	
1819		March 21st,	Hiram Lent
April 30,	Sally M. Tilletson	" 29th,	Mephiboseth Nelson
June 24,	Phebe Nelson	July 13th,	William A. Mead
1821		Sept 10th	Jacob Thompson
Mar 5,	Betsey J. Nelson	1831	
1822			Elizabeth Watson
April 1,	Martha Haight	Aug 6th,	James Nelson
1823		Sept 20th,	Lucy Lee Watson
July 2,	Emeline Haight	Oct 13th,	Abigail Griffin
Aug 16,	Sarah Nelson ²	1832	
Oct 21	Cornelius Nelson	April 12th,	Martha Warren
1824		1833	
May 1	Justus Warren ³	Sept 12th,	Samuel C. Nelson
June 28,	Sophia Tilletson	1834	
1825		Sept 15th,	Christopher Haight
March 2,	Nathan S. Selleck	Oct 13th,	Richard Hopper
April 2	Cyrus Nelson	" 26th,	Sylvanus Haight
—	Martha Garrison	1835	
April 10,	Katharine Nelson	Feby 1st,	Stephen Nelson
Dec 20,	Abraham Jenkins	" 2nd,	Phebe Nelson
1827		" 15th,	Hannah Austin
June 23,	Lieutenant Joel Jen-	1836	
	kins ⁴	Jany 27th,	Sarah Ann Dusenbury
Sept 30,	Sarah Dorsett	April 25th,	Jacob Denike Jr

¹ Born 1761; son of Joshua and Sarah (Mandeville) Nelson.

² Daughter of Jacob Mandeville. Born November 7, 1736. Married Joshua Nelson, January 2, 1754.

³ Eldest son of Peter and Catharine (daughter of Justus Nelson) Warren. Married, January 12, 1820, Amy, daughter of John Griffin.

⁴ "A worthy of the Revolution."

⁵ Daughter of Joshua Nelson, born June 23, 1769. Married June 9, 1785, Harry Garrison.

1836		1844	
Oct 14th,	Emely Nelson	Aug 9th,	Edward Griffn
" 19th,	Sidney Mead	1845	
1837		May 2nd,	Ann Cronyn
Sept 1st,	Captain John Warren ¹	Aug 6th,	Harry Garrison
Dec 30th,	Mary Jane Tilletson	Sept 6th,	Rosalie Watson
1839		" 11th,	Jane J. Nelson
March 1st,	Adah Raymond	1847	
" 30th,	Alexander H. Nelson	Nov 29th,	James Thompson, Sr.
April 10th,	Jane Nelson Shephard	1848	
" 12th,	Jacob P. Nelson	March 14th,	Elizabeth Jenkins
Dec 9th,	Susan Davenport	" 17th,	Dr Walter Watson
1840		1849	
May 4th,	Isaac D. Finch	July 31st,	Seth Griffen
Sept 7th,	Justus Miller	1850	
Oct 23rd,	Captain Hy Haldane Jr.	Dec 10th,	Jemima Curry
1841		1851	
Jany 3rd,	Cornelius Nelson ²	Feby 1st,	Elizabeth A. Nelson
July 17th,	Jacob Denike	Dec 17th,	Justus Nelson ⁵
" 27th,	Isaac Nelson	1853	
" 28th,	Ellen Nelson	Sept 10th,	Samuel Austin
Dec 12th,	Jacob Nelson	Nov 2nd,	Sarah Warren
1842		1854	
Feby 28th,	Chloe Nelson ³	Jany 19th,	Israel Jenkins
Sept 4th,	Daniel Haight	1855	
1843		May 19th,	Joshua Turner
March 22nd,	Thomas Hy Shephard	Sept 21st,	Joseph H. Conklin
" 30th,	John Cronk	1856	
April 10th,	Margaret S. Williams ⁴	June 15th,	Harriet Turner
		1858	
		April 24th,	Lydia W. Garrison

¹ Born in the Highlands March 15th, 1765; eldest son of Samuel and Esther (Rogers) Warren. Baptized February 22nd, 1767. Married, 1783, Sarah, daughter of Justus Nelson. (For full account of the Warren family see *Journal of the Rev. Silas Constant*, pp. 434-521.)

² Born February 25th, 1758; eldest son of Justus and Hannah (Wright) Nelson.

³ Wife of Cornelius, and daughter of Nicholas Budd by his wife Phebe Covert. Born June 28th, 1766.

⁴ Born in Scotland; wife of the Rev. Ebenezer Williams.

⁵ Born March 17th, 1780. Son of Justus Nelson by his second wife, Phebe, widow of Nicholas Budd. Married Laetitia, daughter of Joshua Horton.

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1858		1876	
Sept 30th,	William Lester	Dec 18th,	Matthias Turner
1862		1877	
March 1st,	Effie Griffen	Sept 4th,	John Griffin
1862		1880	
Aug 4th	Sarah E. Hoffman	April 28th,	Richard Turner
—	Peter Hoffman	1881	
1863		Aug 26th,	Gale H. Hustes
Feby 18th,	Amy Lecompte	1886	
July 12th,	David N. Austin	Sept 16th,	Elizabeth J. Shephard
Oct 10th,	Chas. A. Turner	1887	
" 16th,	Sharlett S. Turner	Feby 3rd,	Elizabeth McCombs
Nov 29th,	William McCombs	1889	
Dec 28th,	Mary E. Turner	Mar 10th,	Euphemia Jenkins
1867		1890	
June 4th,	Sarah Haight	Jany 10th,	Walter Paul
1868		Nov 25th,	Charity Jaycox Nelson ²
Jany 23rd,	Laetitia Nelson ¹		
July 1st,	John Thompson	1893	
1873		Aug 7th,	Jane McCartney
—	George Donnington	1895	
Oct 17th,	Elizabeth Ross	June 9th,	Emma F. Turner
1874			
Nov 3rd,	Abraham Austin		

CONFIRMATIONS.

1852, Sept. 8th:

By Carlton Chase, Bishop of New Hampshire.

Presented by the Rev. David E. Barr.

Eliza D. Arden	George Garrison
Margaret Garrison	William Garrison
Fannie Devoe	John Hopper

1853, May 16th:

By Bishop Wainwright of New York.

Presented by Rev. David E. Barr.

Janet Austin	James Nelson
— Devoe	Jacob Nelson
Sarah Garrison	Joseph Upjohn

¹ Born February 23rd, 1785; daughter of Joshua Horton and wife of Justus Nelson, 2nd.

² Wife of Cornelius Mandeville Nelson. Died in the 99th year of her age.

Susan Turner	John Miller
Lydia Jenkins	Elizabeth Garrison (infirm —in private)
Abby Jane Bloomer	Mary Nelson (infirm—in private)
Frances Maguire	
Benjamin Turner	

1856, July 12th:

By Bishop Horatio Potter.
Nathan F. Whiting of
West Point.

1858, July:

By Bishop Horatio Potter.

Presented by the Rev. Dr. Joel Clap.

Mrs. Eliza Belcher	Mrs. Phebe C. Wood
Mrs. Mary J. Young	Mrs. Euphemia Jenkins
Mrs. Mary J. Garrison	Samuel Turner
Phebe Ann Tompkins	Mrs. Mary J. Turner
George Arden	Hannah Turner
Mrs. Catherine Currey	Laetitia Turner

1861, May 1st:

By Bishop Horatio Potter.

Presented by the Rev. Charles Frederick Hoffman.

Robinson Hopper	Georgiana Devoe
Patia Bailey	Harry Arden
Joseph Smith Bailey	Hannah Currie
Hannah Turner	Mary Currie
Louisa Ash	Sarah Warren
Jane Lowry	Rachel Van Tassel
Francis Miller	Jesse Austin
Mary Gilbert	Peter Mellvill
Sarah Catherine Devoe	

1862, May 1st:

By Bishop Horatio Potter.

Presented by the Rev. Charles Frederick Hoffman.

Delia Mead	Catherine Elizabeth Bunte
Harriet Lee	Sarah Brosse (in private)

Sarah Tompkins
 Fannie Clara Homer
 Mary Eliza Turner

Mary Hannah French
 (from West Point).

1863, May 1st:

By Bishop Horatio Potter.

Presented by Rev. Charles Frederick Hoffman.

Effaline Conklin	Ann Dickinson
Hannah Jane Conklin	Catherine Van Tassel
George Miller	Loretta Turner
Lydia Currie	Mary Austin
Emma Augusta Nelson	David McGuire
Matthias Turner	Susan Miller
Elizabeth Turner	Jane Miller.
Thomas Austin	

1864, May 4th:

By Bishop Horatio Potter.

Presented by the Rev. Charles Frederick Hoffman.

Mary Jane Moffatt	Sarah Monnet
Rachel Ann Mason	Eliza McCoombs
Melissa Denike	Margaret Jane Cables

1865. May 1st:

By Bishop Horatio Potter.

Presented by the Rev. Charles Frederick Hoffman.

Margaret Austin	Mary Philipse Gouverneur
Efeline Valentine	Annie McGuire
Mary Ann Williamson	

1869, Aug. 29th:

By Bishop Horatio Potter.

Presented by the Rev. Charles Frederick Hoffman.

George A. Iselin (from S. Mark's, New York)	Helen Huggins (from As- cension, N. Y.)
Harriet Denike	Charles Frederick Hoff- man, Jr.
Ella Denike	
Joel B. Austin	Laura Isabel Hoffman

Alwilda F. Austin	Margaret Price
Othniel Eshleman	John Price
David McGuire	Charles Colver
Michael Laquish	Abram Austin
Josephine Mason	Moses Belcher
Mary Elizabeth Mason	Margaret Tomkins

1870, Aug. 14th:

By Bishop Horatio Potter.

Presented by the Rev. Charles Frederick Hoffman.

William Walker	John Bliss Miller
George Colver	Hannah Laquish (in pri-
Adalina Meeks	vate)

1871, May 31st:

By Bishop Horatio Potter.

Presented by the Rev. Charles Frederick Hoffman.

Robert Potter	Ella Francis Miller
David Austin	George William Austin
Robert William Chute	Holmes

1872, Aug. 31st:

By Bishop Horatio Potter.

Presented by the Rev. Charles Frederick Hoffman.

George Price	William Lewis Calver.
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1876, July 16th:

By Bishop Horatio Potter.

Presented by the Rev. Albert Zabriskie Gray.

Emmeline Denike	Matilda Price
Susan Elvira Denike	Martha Ann Garrison
Phebe Hannah Jenkins	Catharine Wadsworth Phi-
Amy Jane Ferris	lipse
Mary Emma Meeks	Phebe Cornell
Annie Meeks	Elizabeth Underhill Floyd-
Caroline Meeks	Jones
Emma Frances Turner	George Matthews

1877:

By Bishop Horatio Potter.

Presented by the Rev. Albert Zabriskie Gray.

Mary Wigham	Fillmore Austin
Margaret Gouverneur Philipse	Clara Livingston
Catharine Ann Jenkins	William Tompkins
Joel David Jenkins	George Shoulder
Thomas Jefferson Stevens	Mary Newall Bean
Frederick James Hall	James Courtney
Cora Louise Bean	Elizabeth Haight

1879, July 20th:

By Bishop Seymour of Springfield, Ill.

Presented by the Rev. Albert Zabriskie Gray.

Mary Frances Valentine	Mary Elizabeth Heustis
Emma Frances Austin	Harvey Lent (aged 84)
Ella Josephine Austin	Charles Augustus Brosse
Matilda Cruikshank Skene	Ann Jane Brosse
Margaret Anna Skene	John Robinson]
Mary Jeannette Garrison	Wallace Homer
Kate Diamond	

1880, Nov. 7th:

By Bishop Horatio Potter.

Presented by the Rev. Albert Zabriskie Gray.

Edith Livingston Fish	Josephine Outhouse
Edith Wugham	Grace Diamond
Mary Eliza Outhouse	Lucy Smith
Mary Elizabeth Hopper	Seymour Allen Hopper

1884, Oct. 19th:

By Bishop Henry Codman Potter.

Presented by the Rev. Walter Thompson.

John Garrison	Elizabeth Haddon
Emma Louise Garrison	Charlotte Brosse
Julia Meeks	John C. Nelson

1889, June 14th:

By Bishop Henry Codman Potter.

Presented by the Rev. Walter Thompson.

James Austin	Benjamin Nelson
George Garrison	Benjamin Brosse
Joseph Meeks	Harriet Brosse
Charles Nelson	

1891, May 22nd:

By Bishop Henry Codman Potter.

Presented by the Rev. Walter Thompson.

Albert Haight, Jr.	Justus Austin
Alexander St. Clair Anderson	Mrs. Charles Paul
Nellie Mary Austin	Mrs. Aron Mason
Ruth Alida Haight	Laura Homer
Kate Riley	Mary Rixon
William A. Nelson	Mrs. John Denike
Sarah Jane Gillette	Mrs. William Maguire
Emma Avery	Mrs. Edward Denike
Mrs. Fillmore Austin	Minnie Warren
Mrs. Albert Haight	Mrs. George Miller

1892, June 10th:

By Bishop Henry Codman Potter.

Presented by the Rev. Walter Thompson.

Edward Denike	Bertha Schmidt
John Denike	Anna Austin
Jacob Newell	Alice Rixon
Eliza Newell	

1896, May 29th:

By Bishop Henry Codman Potter.

Presented by the Rev. Walter Thompson.

Grace Lewis	Susan Scholderfer
Florence Mason	Jesse McIvors
Francis West	Isabella Allen
Samuel Wood	David Heustis
John Homer	James H. Dibbell
Francis Maguire	Frances Webb

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1899, Apr. 23rd:

By Bishop Henry Codman Potter.	
Presented by the Rev. Carroll Perry.	
Mrs. William Buckley	Annie Buckley
John Curtis	Nellie Allen
Alexander Stephens	Katherine Archie
Terence King	May Gillette
Fred Allen	Anna Heustis
Frank Middleton	Richard Rixon, Jr.

1899, July 10th:

By Bishop Leighton Coleman of Delaware.	
Presented by the Rev. Carroll Perry.	
Mrs. Norris Haight	Mrs. Hodden
Janet Fish	Virginia Osborn
Julia Fish	

1901, May 12th:

By Bishop Henry Codman Potter.	
Presented by the Rev. Carroll Perry.	
Mrs. Archie	Minnie Trevorah
Mrs. Garry Vandermark	Annie McGuire
Tenny Archie	Jennie Scholderfer
Sadie Buckley	Robert Haight
Margaret Middleton	Joseph King

1903, June 25th:

By Bishop Coleman of Delaware.	
Presented by the Rev. Carroll Perry.	
Bessie Trevorah	Louise S. Carroll
Martha Jane Trevorah	Clara Cheesman
Louise Trevorah	Sara Cheesman

1905, June 13th:

By Bishop Henry Codman Potter.	
Presented by the Rev. Carroll Perry.	
David Jordan	Durol Haight
Howard Rose	Betsy Denny
Frederick Haight	Edna Birkins

1908, May 1st:

By Bishop Courtney late of Nova Scotia.		
Presented by the Rev. E. Clowes Chorley.		
Aaron Mason (in private)	James Whitehill	
Albert Jenkins	John Haight	
Frank Jenkins	Irene Maguire	
Kenneth Chorley	Bessie Scholderfer	
Lewis Davis	Winifred Ford Chorley	
Tom Davis	Malvina Haight	
John Allen	Mrs. Frank Davis	
James Griggs		

1909, Oct. 19th:

By Bishop David H. Greer.		
Presented by the Rev. E. Clowes Chorley.		
Thomas Paul	Irma Davis	
Cuthbert Taylor	Irene Birkins	
Henry Hussing	Bertha Blasier	
Irving Carlton Valentine	Helen Bickel	
Nelson Lewis	Mabel Roff	
Mrs. Nelson Lewis	Minnie Dibbell	

1910, Nov. 1st:

By Bishop Lucien Lee Kinsolving		
Presented by the Rev. E. Clowes Chorley.		
Helena Livingston Fish	Veronica Julia Frazier	

1910, Dec. 8th:

By Bishop Greer.		
Presented by the Rev. E. Clowes Chorley.		
Natalie Bell	Susan Mosher	

To those who can read between the lines these records present features of surpassing interest. They bear ample witness to the faithful and devoted pastoral service of men who now "rest from their labors," and incidentally they show the wear and tear of church life in a country parish. The vast majority of families here recorded have been lost to the parish by removal or death.

If any justification were needed for the missionary work which St. Philip's has maintained faithfully for nearly fifty years it would be found in the list of baptisms. In eight years the Rev. Charles Frederick Hoffman baptized seventy persons at the chapel, and an unusual number of them were adults. It was no uncommon thing to receive whole families into the Church by Holy Baptism.

On September 16th, 1873, the following remarkable record stands in the list of baptisms,

George Washington Williams,	14 years.
Belcher Williams,	2 years.
Emma Williams,	4 years.
Betsy Williams,	5 years.
Emma Williams,	1 year.
Phoebe Wells,	9 years.
Amelia Wells,	7 years.
Annie Wells,	2 years.
Marzara Wells,	5 years.
Trinity Wells,	6 years.
Elizabeth Wells,	7 months.

Eleven baptisms, at which the Rev. Wm. F. Morgan, D. D., a summer resident, officiated! The Rector of the parish, the Rev. C. F. Hoffman, adds this interesting note to the record:

The following account has been given to me of this remarkable occurrence: The Rev. Dr. Morgan, who was staying temporarily at Garrison, was passing along the road near the rectory gate when he was accosted by a party of travellers or gypsies, who represented themselves as Church of England people, going to England. Having asked if he was a clergyman, they requested him to baptize their children. Dr.

Morgan, having said he would see the Rector, came to the rectory and finding he was absent and away from the parish (the travellers intended to leave in the afternoon), the parents and children having followed Dr. Morgan, he went into the church and baptized them.

They went their way, but the end was not yet. On the 9th of October, 1875, there stands this entry in the register of baptisms: "Ruth, daughter of Thomas and Victoria Williams," with this note in the handwriting of the Rev. Albert Zabriskie Gray, "The same family of English wanderers baptized by the Rev. Dr. Morgan two years ago."

APPENDIX.

Note on Rev. Bernard Page.

Some additional information has come to light in the manuscript records of the Claims of the American Loyalists, from which it appears that Mr. Page preached as a candidate for the parish of Wyoming, Pa., in 1771 and in August of the following year was appointed to the parish, by the Bishop of London. In December, 1775, he was Curate at Joppa, Md., where he remained for three months. He departed for England on the 23rd of January, 1777. Mr. Page claimed £500 for losses and service during the Revolution which claim was disallowed by the Commissioner on the ground of "insufficient evidence." (American Loyalist MSS. Vol. L., pp. 360-371.)

Additional Note on Political affiliation on the Manor of Cortlandt.

The contemporary accounts are somewhat conflicting. It is stated under date of February 17th, 1775, as follows: "It is said that at least three-fourths of the people in Cortlandt's Manor, New York, have declared their unwillingness to enter into the Congressional measures." (Moore, Diary of the Revolution, Vol. I, p. 22.)

Holt's *Journal* of March 2nd, 1775, comments thus on the foregoing statement: "There are not any of the landholders in said manor, except one C(orne) y, a miller, at Peekskill, and a few interlopers of his kidney, that are of that perverse sentiment. The proprietor of the manor of Cortlandt, together with all the other landholders except the above miller and his few adherent Tories are unanimous in favor of the Congress measure."

Additional note on the Purdy family.

The toryism of the Purdy family is illustrated in the following paragraph from *Rivington's Gazette* of April 20th, 1775: "March 28th—This evening was married at the White Plains, Westchester County, New York, Mr. Gabriel Purdy, youngest son of Mr. Samuel Purdy, to the agreeable Miss Charity Purdy, daughter of Mr. Joseph Purdy, both of that loyal town. What is particularly remarkable in the affair, is this, the guests consisted of forty-seven persons: *thirty-seven of whom were Purdys, and not a single Whig among them.*"

By the courtesy of Mr. H. H. Cammann, the Comptroller, the following documents have been copied from the manuscript archives of the Corporation of Trinity Church.

I.

PETITION OF THE VESTRY TO THE CORPORATION OF TRINITY CHURCH, 1795.

We the Wardens and Vestry of the Protestant Episcopal Church at Peekskill and in the Highlands beg leave to represent to the Rector, Wardens and Vestry of Trinity Church in the City of New York, the unhappy situation of our respective Churches. This being the seat of the late war they were nearly destroyed between the British and American armies—In consequence of the injuries we suffered both Public and private, we were rendered incapable, for many years, of doing anything towards repairing them; during which time we were repeatedly urged by different Denominations to embrace their respective modes of Worship and reconcile ourselves to their ministrations. But firmly attached to the Episcopal Church, we could never be led to conceive it our Duty to forsake its interest. At length recovering ourselves in some measure from the calamities in which we were involved by the War, and anxiously solicitous once more of enjoying a form of Worship so well calculated to inspire Devotion, by our united efforts we so far repaired our respective Churches, altho' tottering to their fall as to enable us to use them for the noble purpose of Divine Worship. Besides the difficulties above mentioned, our Churches were loaded with a debt of several hundred pounds, which we have wholly and happily discharged.

And now many reparations being essentially necessary to render them convenient, which we are unable to make, we beg leave to solicit the charitable and humane assistance of that Church in New York whom we consider as our head and upon whom the bounties of Providence have been showered down in a rich profusion—Could we by any means possess ourselves of about two hundred pounds for each of our aforesaid Churches, we flatter ourselves it would enable us, with our own exertions, to make the necessary repairs and to hold a respectable rank in the Church of Christ in this Land—Whatever that Church to whom we respectfully make this petition shall see fit to bestow upon us for the purposes above mentioned, will be very thankfully rec'd, and gratefully acknowledged and we are in duty bound should endeavour ever to maintain a just sense of the obligations we should be under for so timely and so truly needful aid and assistance.

With the greatest respect we subscribe ourselves the Rector, Wardens and Vestry's devoted and most humble servants

Silvenus Haight	}	Wardens.
Caleb Morgan		

Daniel Haight	}	Vestry Men
Isaac Devenport		
Isaac Mead		
Elijah Morgan, Jr.		
William Douglass		
Smith Jones		
Harry Garrison		

Peekskill
Easter Monday 1795
Jacob Nelson
Clerk.

II.

LETTER OF WILLIAM DENNING TO
REV. MR. HARGILL.¹Beverly in the Highlands,
10 Sept 1795.

Revd Sir

It may perhaps not be amiss that I make a few remarks to you upon the former and present state of the Corporation of the United Churches of S. Peters and S. Philips especially as from the frequent communications I have had with you on the subject, it appears to me, you have been led to believe those congregations are able to do more than they really are. When S. Peters was built near Peekskill so very unable were the Episcopalians to accomplish it that they called upon their friends of the Presbyterian congregation to assist them and promised that whenever the building was unoccupied by the Episcopal Congregation that of the Presbyterian should have the use of it. This seems to have been well understood and conceded by the Episcopalians.

Some considerable time subsequent to this, S. Philips Church in the Highlands was built by subscription assisted by liberal donations from its Patrons, but even this was far short of finishing the Church on the inside tolerably decent. The people were then, as they are now, poor. The two Churches were however Incorporated, the Reverend Mr. Doty, Rector. Mr. Robinson to promote the establishment gave to the Corporation a farm about 200 acres on condition that they purchased and paid for the improvements and built a house for the Rector. The improvements were purchased, the house built and

¹ There is no mention of Mr. Hargill in the parochial records. It probably refers to the Rev. Samuel Haskell.

the Rector moved into it. This involved a debt of between three and four hundred pounds with which the Corporation was incumbered when the late war began, and the farm was not to be granted till the debt was paid.

A little previous to the War, the Rector, Mr. Doty, gave up his charge. During the War no regular worship took place in either of the Churches and the interest of this weak and infant Institution seemed wholly abandoned.

The Parsonage house was much injured by the troops, the timber on the farm entirely destroyed and not the vestige of a fence remained.

S. Peters Church was much injured, S. Philips in the Highlands had nothing left of it but the floor and frame. The siding, floors and windows were all taken away carried to West Point and appropriated to public use; for the depredations last mentioned not one farthing has ever been allowed. For the destruction of Timbers and fences at the Parsonage house a sum has been received sufficient to clear the Corporation of the debt incurred as above mentioned, which enabled the Corporation to apply to the Legislature for and obtain a grant of the farm agreeable to the original conditions.

Thus stood matters relative to those Churches when a few friends met and consulted about repairing and opening them for the purpose of having the Gospel again preached to the people. For this pious and laudable purpose a subscription was set on foot, and altho the people appeared zealous, yet so inadequate was the sum subscribed, that the burthen fell on a few liberal patrons.

St. Philips Church was decently repaired glazed and painted. The Parsonage clear and under some small repairs. In this state our little fund was exhausted. We have had no other assistance than the Congrega-

tion, except from the worthy and pious Mrs. Ogilvie. The Congregations are unable to make further contributions at present. The people early anxious to have the Churches open, they have been gratified, but under very discouraging circumstances, particularly in their first essay of a preacher. The poverty & great inability of the people still keeps those united churches in a languishing state, & I assure you, Sir, that I am of the opinion the interest of Episcopacy would be greatly promoted by their being a little aided. I believe \$1000 with what has been done would put this suffering institution in very compleat repair, and then with your own exertions I am sure it would become a respectable branch of our Church, and be found to merit the Patronage & protection of our Reputable Clergy whose attention has been so often experienced by other infant institutions and who do not yet know the state of the Corporation in question.

I have also to suggest to you that we have an Episcopal school in forwardness, the completion of which depends on further assistance.

I am sorry to be obliged to tell you that there is no present prospect of any other or additional encouragement to the Clergyman, so that the Farm as it now is, with the salary subscribed is all we have to offer, and you must be the best judge whether those are inducements sufficient for you to continue. You will however do me the justice to recollect that on your first application to me about those Churches I gave you no other encouragement than what the above statement would justify. I told you the Parsonage wanted repair and the farm fencing, that the whole sum to be expected from both congregations would not exceed from £75 to £100 per annum, this I believe, you find literally true.

I do not however despair seeing those people one day better able to support a Clergyman and also seeing

the Corporation respectable, and perhaps if it was better known, it would have some able advocates, for which purpose I have no objection to your showing this statement to whom you may think proper.

I am with great Respect & Esteem

Your most Hble Svt

Wm. Denning

Reverend Mr. Hargill.

III.

LETTER OF WILLIAM DENNING TO BISHOP PROVOOST.

New York 18 Jany 1796.

Rev Sir,

As great exertions have been made by the Congregations of the United Churches of S. Peters and S. Philips—the former situate near Peekskill & the latter in the Highlands, & the abilities of those congregations being still greatly inadequate to the repair of those Churches and the Parsonage to make them comfortable, permit me to recommend them to the Patronage of the Corporation of Trinity Church, and that the gentlemen of the Vestry may judge of the necessities of the Corporation of the said United Churches I most respectfully intreat their indulgence in stating the former and present situation of the same.

S. Peters near Peekskill was built by subscription and by liberal donations about 30 years ago. Some-time afterwards S. Philips in the Highlands was built in the same manner under the patronage of Beverly Robinson Esq., but neither finished within. They were incorporated by Governor Tryon & the Rev. Mr. Doty chosen Rector.

Mr. Robinson gave a farm of about 200 acres of land for a glebe on condition that the Corporation would purchase the improvements and build a house

for the Rector. This was done but involved a debt which lay heavily on the Corporation & prevented a Deed being obtained from Mr. Robinson.

At the commencement of the late War Mr. Doty moved away. The Parsonage house was occupied and greatly injured by the troops of the French Army, & S. Philips in the Highlands had the windows, the sidings, the floors taken away for the use of West Point, & nothing of it left but the Roof and the frame.

In this situation the present Patrons found it and at great private expense repaired it, as not one farthing could ever be obtained from the public for its destruction.

The damages done however to the Parsonage & the farm was after the most assiduous pains, taken for that purpose, recompensed by a sum which enabled the Vestry to pay the debt above mentioned & obtain a grant from the Legislature for the Farm agreeable to the conditions stipulated by Mr. Robinson and the land is now the property of the Corporation.

But the people are too poor either to compleat those Churches or to fence and repair the Glebe. It is needless to mention the exertions that have been made, from a disposition to promote this Episcopal Establishment, they have exceeded expectations after being so long abandoned.

The Rev. Mr. Hargill is the present preacher at a salary from £75 to £100 a year which requires every exertion to compleat, but it is increasing and with due encouragement will soon amount to a much larger sum. Mr. Hargill however, will abandon those little Churches also unless the House and farm can be put in better repair.

I am of opinion that \$1000 added to what the people can do will put the Churches, the house and the farm in very comfortable repair, and I have reason to believe that this infant Corporation will with some at-

tention become a very respectable branch of the Episcopal Churches in this State and inspire the respective Congregations with great gratitude for this or any assistance afforded to them by the Corporation of Trinity Church.

I conceive it a duty I owe to the exertions of those poor people to request the favour of you Sir, to lay this statement before the Vestry of Trinity Church.

With great Respect

Reverend Sir

Your most Hble Svt

Wm. Denning.

The Rev
Bishop Provoost.

The following documents have been copied from the collection of MS letters addressed to the Rt. Rev. John Henry Hobart, Bishop of New York, and preserved in the archives of the General Convention of the Protestant Episcopal Church.

I.

COPY OF A PAPER FOUND IN THE HOBART LETTERS AT THE CHURCH MISSIONS HOUSE.

(Unsigned and dated 18th February, 1813.)

State of the United Episcopal Churches, S. Philip's in the town of Philipse, County of Putnam (late Dutchess), and S. Peter's, in the town of Cortlandt, County of Westchester.

S. Philip's Church is situate near the banks of the Hudson, nearly opposite West Point, and about midway of the Highlands. Is a small building on a very beautiful commanding rising ground, with two acres of land, and a small schoolhouse attached to it.

S. Peter's is about 6 miles south of S. Philip's, and 2 miles north of Peekskill.

A few years previous to the Revolutionary War those churches were built, incorporated and a minister, Mr. Doughty, took charge of the said incorporation. The late Beverly Robinson Esq. having a wish to make this Establishment permanent, took Mr. Doughty and his wife into his own family until a Parsonage House and a Glebe could be furnished for a settled clergyman to live, and Mr. Robinson made a present to the Corporation of a farm of land lying on the then Post road, and belonging to his estate, containing upwards of two hundred acres, and with the aid of a subscription, built a good house thereon, to which Mr Doughty¹ removed.

But the grantor, having delayed executing a deed, with the whole of Mr. and Mrs. Robinson's estate, became vested in the people of the State of New York.²

With Mr. and Mrs. Robinson's generous gift William Denning was acquainted, and, with some others, joined in a petition to the Legislature (of which he was then a member) for a grant to the full extent of the first grant or intention. Some members of the Presbyterian congregation however, entering a claim on the ground that the gift was designed for both denominations, the grant was not obtained. But some time after, when by proving the Episcopal claim, a Law is passed for the grant, and it continues vested in this Corporation.

One acre on which S. Philip's stood was in the same predicament with the Glebe when it fell within a location made by William Denning, to which he added another acre reserved to the Church for ever.

¹ Doty.

² The Glebe was restored to the parish in 1792.

During the said War, S. Philip's Church, being in the vicinity of the armies, suffered greatly. Nothing of it remained but the frame and the roof. The floor, siding, doors and windows destroyed or taken away.

The late Mrs. Ogilvie contributed generously which, with a very scanty aid from an indigent population and the residue furnished by William Denning, the Church was repaired; the floor laid, the siding, doors and windows replaced, a pulpit and altar erected, the church painted, and a small decent schoolhouse built on the premises. This was done in 1786.¹ A few pews were erected by individuals, and temporary seats of plank for the convenience of others.

Several essays were made to establish a respectabel clergyman, but the sum subscribed held out indifferent encouragement to such. A Mr. ——— officiated prior to his taking Orders; he stayed but a short time; then a Mr. Fowler, then a Mr. Haskell, and then a Mr. Warren, and long intervals entirely destitute. The present incumbent is the Rev. Mr. Urquhart.

During the ministry of Mr. Fowler or Mr. Haskell the Corporation of Trinity Church extended its benevolent aid to those Churches, to what amount is not recollect, but suppose about five hundred pounds, with an injunction, however, that it should be invested in lands, the rents or usuries of which should be applied toward the support of the minister for the time being.

William Denning's residence in the neighbourhood of S. Philips being only four months in the year, rendered it inconvenient for him to officiate as a member of the Corporation, and very unfortunately, those who had the care of the interest of those Churches, at the time of the gift, vested the money in lands since

1 Almost certainly a clerical error for 1796. The first mention of the building of a schoolhouse occurs in the minutes of the Vestry in 1793.
—E. C. C.

proved to be incumbered by Mortgages, and will eventually lost to the Corporation unless the mortgaged premises is bought in and the mortgage paid off, and to this end the Corporation is totally incompetent. The land is said to be worth much more than the demand against it.

The Glebe Farm is a very valuable tract of land, and its value increasing. It rents however at present for one Hundred dollars only. This, with subscriptions, may now yield to Mr. Urquhart about \$300 per annum. The avails of the incumbered lot has failed entirely.

Both the Churches want repairs. Under these circumstances, and the tardy collection of rent (owing to the tenant repairing the parsonage) the present incumbent, altho aided by a school, would have found it difficult to subsist last Fall, until Captain Philipse, William Henderson and William Denning contributed by gift to his relief.

In December last, several members of the Vestry concurred in a scheme for selling the Glebe. The manner of the gift from Mr. and Mrs. Robinson, the obtaining a confirmation of that gift by a Law of the State, and a certainty of a future fund to the Churches, induced William Denning to oppose that measure of sale, and it is sincerely to be hoped it never will again be attempted.

The Churches, as before observed, are nearly six miles apart. The Glebe and Parsonage House lays between; the population is increasing, and it is certain that if the same was duly encouraged by the fostering care and attention of the Corporation of Trinity Church, and the Respectable and Reverend Body of the Clergy of the Episcopal Churches of the city of New York, those churches would no longer languish for want of encouragement, but become a respectable member of and acquisition to the Episcopal interest in the State.

There is a good orchard on the Glebe, and it is under pretty good cultivation, and the Corporation is not in debt.

The congregation has been greatly lessened by other denominations taking advantage of the paralised state the Churches remained so long without funds, and without a minister, but on arrival of its prosperity would soon recover those members and many others.

It is much to be hoped that this statement of the real condition of those long neglected Churches, will induce an enquiry and attention that will tend to secure this beneficial Establishment to the Union of the Episcopal interest.

The writer of this article has thought it his duty to make this representation, submitting it to the deliberation and wisdom of those to whom it is intended to be made known, the measures proper to be pursued.

New York,

18th February, 1813.

II.

LETTER OF HARRY GARRISON TO BISHOP HOBART.

Pleasant Valley,
Sept 3, 1813

Dear Sir,

As an application has been made to me this day for my signature in favor of Mr. _____, our late rector, for some assistance from Trinity Church in New York, I have thought it proper to state to you briefly my reasons for not putting my signature to that Instrument.

In the first place, I will not be the means of deceiving your honorable Body for objects different from what they may at first appear, and there are

reasons offered up in that certificate that may operate unfriendly to our two churches here and at Peekskill. I have thought it my duty to state to you some of the reasons why we are so poor as set forth in the certificate above alluded to. The truth is, the present rector has conducted himself so far from what I conceive to be proper, that he has driven all his hearers from the church, and from the support of the same with a very exceptions, and from the face of the certificate you are to draw conclusions that all is right on his part, which is not the case.

Yet, I am willing if the Officers of Trinity Church shall be disposed to assist Mr. —— to support his family, or to give him some aid, but not from an impression that he has done his duty here, and the congregation so poor that they can no longer support him—we are as able today to support a good rector as we were the first day he came to our place—but are not willing to pay him.

Intemperance is a crime in common life, and a great one in the Clerical department. I am constrained by motives of duty to make this representation to you as the Head of our Church. If this man had shown amendment of life since his late misconduct, I should say, forgive him, but when I see the Minister administer the Holy Sacraments to his congregation, warning them of the consequences of receiving the same unworthily, and before the sun sets of the same day, so far forget himself and the God who he affects to represent, as to make a beast of himself, and so intoxicated as to ly along the streets so drunk as not to be able to go, and the people pointing the finger of scorn at him—that man is a preacher of the gospel—how would your feelings recoil at such a sight, and what is to be expected from such a preacher?

This is our situation, and now Sir, judge if I have done right or not. I pledge my honour for the

truth of every sentence contained in this letter. I have had my doubts whether or not I ought to make this statement, but my friends, and the friends of the Church tell me I ought to do it. However, I confess if the certificate above alluded to had not been presented to me, I should have held my peace on this unpleasant and painful subject, for so it truly is to me. But if any part is denied I stand ready to make such proof as to put the matter beyond all doubt. I will then send a statement of facts under the oaths of as many persons as are necessary to prove the same to a demonstration.

Mr. Henderson, the bearer, can state such things to you of my character as you can wish to know.

I remain with Respect and Esteem,

your obedient servant,

Harry Garrison

one of the Wardens.

III.

LETTER FROM THE REV. EDWARD J. IVES TO BISHOP HOBART.

Peekskill,

March 5th, 1827.

Rt. Rev. and Dear Sir,

I called at your house on Thursday last in order to see you upon business relative to my church; not finding you at home, I thought it best to communicate to you in writing what I intended to say.

In compliance with your request I came into the Parishes of Peekskill and Philipstown immediately after I had received letters of recommendation from you to the most influential and wealthy Episcopalians who professed to belong to them.

I found the Church in a wretched, disorganized state, its former members strayed from the "true fold," and

but very few left who nominally were Episcopilians, and these ignorant of the usages and institutions of their Church.

Methodism and Calvinism and what not had led them into the paths of error and schism, and the general cry was "it is no matter what we are, so long as we believe in and agree the fundamental doctrines of Christianity."

Lamentable to relate, this cry (to the injury of our Church) is made even among those who call themselves *Churchmen*. These professions of charity on the part of Episcopilians are very pleasing in the ear of those who once persecuted us to the death, but who are now, from sinister motives, adopting a contrary course.

But it affords me infinite pleasure in mentioning to you that the societies now under my charge are in a more flourishing state than what they were two or three months after I came here.

The Church in the Highlands has been repaired since I came here. They raised a subscription to the amount of five hundred dollars to do it. It is now well finished, and has had an addition of five to ten communicants.

The Church at Peekskill is out of repair and it requires about one hundred dollars to make it decent to meet in.

I ask charity, and I hope it may not be refused since my people have exerted themselves thus far to restore what once might have been preserved to the honour and respectability of the Church by prudent and judicious management. But my salary is insufficient to support me. I must have assistance from some source, or relinquish the charge of these parishes.

The object of my visiting you was, in part, to ask charity to support my little family. My salary for

the ensuing year is to be only \$300—a little more if they may get it—a scanty pittance indeed. The situation would do very well for a man without a family, but a person having one could not meet his annual expenses—unless this should become a sphere for missionary labour—and a very important one it would make.

Could I not, Dear Sir, obtain (through your assistance) a more eligible situation?

Is Mr. Crosby to remain at White Plains?

Is the present clergyman to remain in New Bedford and North Salem? I ask these questions, indulging the belief, that you will afford me all the assistance within your power.

Another object in visiting you was to obtain your advice with regard to the disposal of the Parsonage. At the last parish meeting the officers of my church resolved to dispose of it, provided it met with your approbation, and Judge Garrison was authorised to address you on the subject—the same as he says he has done, and has not yet received an answer to his letter.

The annual avails from the Farm do not exceed \$100, and part of this is to be appropriated to repairs on it. It will command (it is supposed) when offered for sale three or four thousand dollars. Is it not best to dispose of it, and invest the amount in safe and permanent stock in N. Y.?

I wish for your advice on this subject, as soon as you can conveniently communicate it to me, and any further assistance from you, Rt. Rev. and Dear Sir, would be gratefully appreciated by your sincere friend and

Obt Svt,

Edward J. Ives.

Rt. Rev. J. H. Hobart.

APPENDIX ADDENDA.

Additional note on Beverly Robinson.

Since going to press the original manuscript of the Minutes of the Committee before which Colonel Beverly Robinson was summoned has been discovered amongst the archives preserved in Washington's Headquarters, Newburgh, N. Y., and they are here transcribed by the courtesy of the Trustees.

Feb 22, 1777. Beverly Robinson Esq appeared before the Committee appointed by the Convention of the State of New York for enquiring into Detecting and Defeating all conspiracies that may be framed against the Liberties of the Same and the Board of Commissioners appointed by the Convention for the same purpose.

Present

John Jay Esq
Judge Graham
Natha Sackett members of committee
Colonel Swartwout
Egbert Benson
Malancton Smith Commissioners.

he was interigated in the following manner Vizt

Mr Jay—Sir, you having observed an Equivocal neutrality thro' the course of your conduct the Committee is at a Loss to know how to Rank you

Mr Robinson—Sir it is True, at first I offered my Servis to the publick but they Did not think it proper to Chuse me Since which Time I have made my Self Prisoner on my farm in order to keep my self from a necessity of expressing my sentiments.

Mr Jay—Sir, your son has gone to New York to the enemy

Mr Robinson—No, Sir, he is gone to Long Island

Mr Jay—Sir, the Committee is informed that when your Son was about Taking a Commission you was much Displeased at it.

Mr Robinson—I was not Sir but I believe that the committees through their Severity have made a Great many Tories for it is natural when a man is hurt to kick

Mr Jay—Sir, we have passed the Rubicon and it is now necessary every man Take his part, Cast off allegiance to the King of Great Britain and take an oath of Allegiance to the States of America or Go over to the Enemy for we have Declared ourselves Independent

Mr Robinson—Sir, I cannot Take the Oath, but should be exceeding Glad to stay in the Country, to enable me to stay in the Country, and expecting that there would be a great Deal of Trouble about the forts in the Spring I have already sent some of my Goods farther Back in the Country to Patersons (Paterson) and I should be Extremely unhappy in being obliged to go over to the enemy for I have no way to mentain my family there but I have here. If I go to the enemy can I carry with me any of my effects? it is very uncertain who will Rule yet for the matter is not determined.

Mr Jay—yes, Sir, undoubtedly you can carry your effects but we Dont Desire you Sir to give your answer now we would Chuse that you Should take time to Consider of the matter before you give your answer for I can assure you Sir without flattery we should be exceedingly happy to have you with us

(mr Benson then Laboured much to shew mr Robinson the propriety of the measures and the great pleasure it would give us, to have him with us)

Mr Robinson—how long before I must give my answer a Day or Two
Mr Jay—no Sir, you need not hurry your Self you can Take a month or Six weeks

Mr Robinson—you Gentlemen are not Ingaged on Sundays, will you come and see me one Sunday

Mr Jay—I am obliged to you Sir but I dont Expect to be here long
Mr Benson—I am much obliged to you Sir and will Do myself the Pleasure of coming to see you one Sunday

Mr Robinson then (retired)

N. B.—This manuscript record was presented to Washington's Headquarters by the late Colonel Isaiah Townsend.

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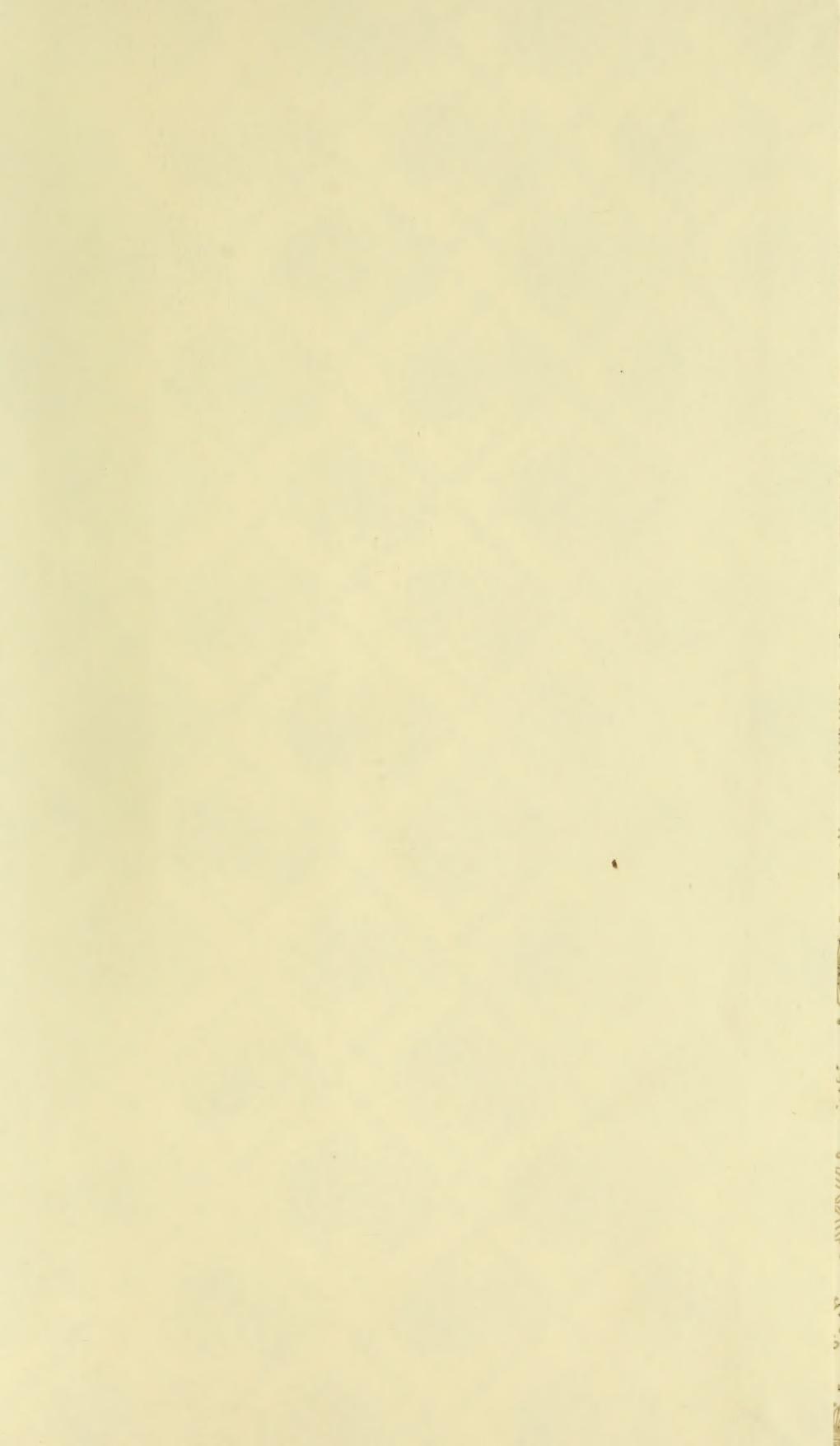
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